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CURRENT ANECDOTES

AND METHODS OF CHURCH WORK.

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ILLUSTRATIVE REMINISCENCES,

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PASSING THE ETERNAL CHRIST.

John 12: 35; II Cor. 4: 4. (26)

At the Mosque of St. Sophia, at Constantinople, some pictures were painted on the wall by the Christians when they held it, but the Mohammedans came in and whitewashed or daubed over them. We went into it about two years ago, and we were shown around by a Christian guide. He called our attention to the place where the Mohammedan paint was coming off, and the pictures of Christ were appearing. He said Mohammedans will not stop at this point of view. They are insisting that the face of Christ shall be painted out. No Mohammedan will kneel to pray where he can see the Christ. He goes out of that light, and voluntarily puts himself into a different relation to Christ. How far reaching is that illustration. It is like many people. I can but hint at it this morning.

ALCHEMY OF CONTENTMENT.

Prov. 4: 18; Isaiah 60: 17; Phil. 4: 11; I Tim. 6: 6. (27)

There was an Arab told us, on Lake Van, that in one of those villages there was a poor man who continually prayed to God for prosperity; but God gave him an opportunity to earn only a few pennies a day. But one night he prayed with all his heart that he might be contented, and God answered his prayer. The next day he went singing out to his work, and in joy brought in some pittance, as before, and he put it into a little purse by the hearth. He went to his rest, and the angel came down in the night and took out the little pieces of copper and put in shining pieces of gold, and the next day he went again with joy to his work and came home in peace and again put his pittance of copper into the purse. The angel, when he was asleep, came down stealthily, opened the purse, took out the copper, put in the gold. That is an illustration delightfully beautiful of the purpose for which God came into the world, and what we are trying to do in His name everywhere. It is to substitute the gold for copper; and when a person learns God's way and is reconciled to His will and obedient to His commandments, then every thought that was silver becomes thoughts of gold, and every impulse that was stone becomes an impulse of iron, and everything that was to Him wooden becomes beautiful brass. To him that serveth God there cometh a continual substitution of something better every day, and in the other language of the Scripture I may put it: "The path of the just is as a shining light that shineth more and more unto the perfect day."

THE UNEXPLORED HEART. (28)

Matt. 13: 52; Eph. 1: 17-20; Phil. 3: 12.

There is an unexplored portion of Africa, with its wide plains, its matchless scenery, into which no white man has ever gone. It is unexplored land. In every one of your hearts there is unexplored land. Some day some new experience will lead you far inland, and then you will have new feelings, new sentiments and new aspirations. You will be wonder struck at the sublime stretches of the soul's landscape. But you are near to it now; you live on the borderland; and this great scribe has set his soul's dwelling place almost within the Kingdom of God.

SAVED BY SERVICE. (29)

Matt. 16: 25; John 20: 21.

A man stood upon the track when the engine was coming. He was seen by a lady of his acquaintance from her window near by. She saw that his back was turned toward the coming express train. He did not seem to realize that it was coming, and how to warn him was the all-important thought with his friend. So she screamed with all her force, "Help, help, help!" And he, turning, shouted, "I am coming," and ran toward the house to save her from some imagined evil. It took him off the track; the express train rushed by, and when he saw her laughing and pointing to the train, he comprehended that her calling for help had saved his life. His springing forward to assist her took himself out of danger. I think we ought to measure the assurance of our salvation by the influence we have

in the conversion of others in the belief of Jesus Christ. He that saves no one may well question his internal experience. He who examines his own heart all the time and tries to find within his own soul that evidence which God doth promise, and doth not look on the outward evidence, also, which God hath placed there, makes a fearful mistake, because one may be mistaken in his own personal emotions, but he cannot be mistaken when God blesses his efforts for the salvation of other people. He cannot. You need not worry about your soul's condition or your soul's salvation, if you are interested all the time in the salvation of some one else.

CREEDS MELT AT ZERO. (30)

Matt. 25: 34-36; Mark 9: 39-41.

Up in Hardwick, Vermont, one Thursday morning, at half past four, I went to the station. By some mistake I found the station nearer than I expected, and as the train did not come until 5, I had about twenty or twenty-five minutes to wait. The station was shut and dark, and the wind whistled. The thermometer was more than thirty degrees below zero, and as I was walking around the station, I thought I would freeze. I was hesitating whether to go back to the hotel, which I saw shut and barred when I left. I knew the keeper had gone to bed. What to do in the darkness and coldness of that night I did not know. It was a very serious question for the time. But a man, with some milk-cans, which were for the same train, drove up about five minutes after I had walked the platform. He looked over at me, and, with a good old-fashioned Irish heartiness, said, "It will freeze your soul if you stay there." Well, I asked him if there was not a house I could go into, or if the keeper of the station resided anywhere near. He said he did not know, but said, "I will do the best I can for you." He went down into his wagon under his seat, and pulled out a great coonskin overcoat such as they wear in that country. No one goes without furs up there, and he brought this immense overcoat and put me into it, tied me up in it with the greatest care, and said, "Now you are all right, if you walk fast enough." He went off and left the overcoat with me, telling me to leave it with the agent, and he would get it when he came back. Now I do not know what church he belonged to, but I want to unite with him. I do not know whether he belongs to one creed or another, but I want to go to his church. We were one. No question of creed between us when we were both likely to freeze. He did not ask me if I were a Baptist, and he did not care. I did not ask him if he were a Catholic, and I did not care. We were too near together on that freezing night.

SPIRITUAL WHITTLERS. (31)

I Kings 19: 13; Matt. 7: 19; John 15: 2, 5.

I remember an old mill on an estate which came back to my possession in the country. A miserable old place it was. I had not seen the old mill for twenty years; but one day I walked down to the old building, and there were a number of men sitting on the benches whittling, but making nothing. We compliment Yankees upon their whittling, but what is the use of aimless whittling at a stick? When the stick is all gone they get another and sharpen that. It is precisely like many members of many churches. They go into the church—that mill that should be running, that should be manufacturing something—and they sit around on the benches while the mill is still, and whittle at nothing. They do not know what they could make, and do not make anything. There are many in this congregation who will go home from this service, and if a man in the house would ask, "What did you go to church for?" they would not be able to give an intelligent reason for it. They have come and whittled. They do not manufacture anything. They do not make anything. Whittling all the time, but accomplishing nothing.

LOVE LOOKS AHEAD. (32)

Psalms 31: 19; II Cor. 7: 6.

I remember going away to school for the first time, and it was a wrenching of the heart. I went down to Wilbraham Academy, and, the first night ever away from my home, how lonely, how utterly dreary the whole world seemed. Homesickness, which is worse than any other disease in its pain, swept into my soul, I sat down and cried. My older brother did not sympathize with me much, told me to stop crying and walk up and down the street. So I seized my hat and rushed for the door, and out of my hat dropped a letter from my mother which she had put in the top of my hat. I went to the light and read my mother's letter, and while I still cried my homesickness was gone. I determined to be a brave boy and stay there and do my duty. My mother's thoughtfulness; she had put a letter into my hat, thinking that somewhere I would find it, when I was away from home and lonely, and with encouraging words, go on with my work. It is the nature of love to do these things, and think ahead and provide for the loved one's need.

SHUT-INS. (33)

John 13: 7; I Cor. 13: 12; I John 3: 2.

I remember standing as a boy on the hillside in the mountains, when driving home the cows, seeing the stage go by. Every day I watched for it to appear around the shoulder of the mountain and saw the horses, who seemed to be such speedy animals, flying down the valley carrying their freight of human beings. I have stood upon that side of the mountain many a time, and thought how those men and women were going out into the great world to see the marvelous things that lie beyond the horizon; to see villages, and cities, and rivers, and mountains; to see the ocean and islands of the sea; to see strange places; to see great cities; to see the ruins of the buried Pompeii; to see Rome, Greece, Constantinople, Jerusalem, China, Japan, and South America. And as I looked with awe upon the passing of the country stage, I thought how sad to be condemned to be shut in by these hills, and to see only one or two neighbors on the whole range of my vision,

while others can go and see the whole of this wonderful world. Many of us stand in that position tonight, and wish we had the opportunity that others have, and we wish we could see what others see and realize what they realize. If we are believers in Christ, if we are followers in His name, the time will surely come when we shall know as we are known, and when we shall see as we are seen.

A MEMORIAL IN HEAVEN. (34)

Mal. 3: 17; Matt. 10: 32; Luke 10: 20; Acts 10: 4; Phil. 3: 20.

I went back once to my old home. I went up through the pastures where there was a New England "pair of bars." There stood a post which my father shaved with his own hands, and through which he bored with the auger. As I stood and looked at it my father came back from the dead to me. He had been dead in my memory in that particular relationship. I looked upon that memorial, and he stood before me. It was to me a resurrection from the dead.

When we go up to the morning land, and its pearly gates do dazzle our eyes and we say to the angel, "I wish to come into heaven," the angel will say, "What right have you here? Have you any memorial in heaven?" "Yes, I have a father in heaven. I have a little child in heaven. I have brothers in heaven. I have Christian acquaintances in heaven, and church brethren in heaven. I have memorials there." But he will say, "Is that the only memorial?" "Oh, no, I have Christ there. The Son of God is there. He is my memorial." And the gates of day can never remain closed to the soul that goes up with the honest plea: "I want to get into heaven because I have a sacred Memorial there."

KILLED BY CARE. (35)

Matt. 6: 27, 34; I Pet. 5: 7.

Years ago I was called in to see a dying man here in the city, and as I went into the house they met me with great solemnity at the door, saying that the doctor had said that he was soon to depart, and they could not speak to him on religious matters. They asked me if I could not get him ready to die? So I went with that purpose sincerely in my heart, and may the Lord forgive me for having such a thought. It is an old superstition which comes down through the old church that we should get men ready to die. I went into that room and they were all frightened, because the minister had called to get the sick man ready to die. The man himself took it for granted that he was going to die, or the minister would not call. I went in and saw that he was greatly frightened by the thought that he was going to die. A man thus frightened will say almost anything. I am now satisfied that he died because I went there. For I heard of another case of the same disease, with similar circumstances, where the man afterwards recovered and is alive even unto this present day. I felt as if I was half a murderer. If I were to go again and do the same thing, I should be a murderer. That husband ought to be alive and enjoying health today, and his family should be basking in the light of a husband's and a father's love. But because the minister was called in to get him ready to die that killed him, under circumstances when it was fatal to be thus frightened. I believe hundreds and thousands have been frightened unto death by the calling in of the minister or the priest. It seems to me that the church must change entirely the idea that if a man is very sick the minister should be called in to help him to heaven. The minister should be called in to encourage him to greater hopes for this world and, as has been better expressed, "No man is ready to die until he is ready to live, and any man who is fit to live is ready to die always."

ORANGES AND CIGARETTES OF LIFE. (36)

Deut. 30: 19; Matt. 6: 24.

Life is like an eating saloon into which I went last week at a railway station. I saw there oranges, and here boxes of cigarettes. I saw boys coming in, and the question in my mind was as to which way they would turn. They would choose the oranges or the cigarettes. The same price was marked on each. Once in a while I could see a boy take an orange, and I saw other cadets take cigarettes. They stood between oranges and cigarettes; we stand all of us between that which is good and that which is evil, and we are responsible for our choice. I was called out to the insane asylum a little while ago to see an insane young man who was made insane by smoking cigarettes. The doctor said four cigarettes was enough to drive any boy insane, between the ages of twelve and sixteen; while between twelve and twenty-four it would certainly injure the brain for life. Yesterday I saw in a New York paper an account of a young man who was carried to an insane asylum, driven insane through having smoked five cigarettes. That man had chosen cigarettes. Every man who smokes them knows the effect. He would not advise his child to smoke them. He knows it is wrong, and yet there is a choice set before him—will he take the orange or the cigarette, take the good thing or the injurious? It is ever before us. I wish there was some opportunity of escaping from it. I long to reach some high condition of elated piety where there will be no longer temptation of any kind around us. But God has taught me that that time will never come on earth. Even the latest breath a man draws, the last of life, there is set before him this necessity to choose; and we will choose that which we love most. We will do that—if we love a cigar the most we will spend our money for it. If we love God the most we will put it into the contribution basket. If we love God the most we will give Him the most rather than spend it on self. If we love our child the most we will devote our time on him. We do give where we love most, but love is intermittent, changeable. Sometimes we love more than at other times. We are tempted continually, but we have the liberty to choose the good or the evil.

EXPLOSIVE CHARACTERS. (37)

Num. 32: 23; Amos 5: 19; James 3: 6.

A young man in Minneapolis, on the Fourth of July, had a number of toy torpedoes in his pockets. A wagon ran against him and exploded the coat pocket on one side. He leaped from the wagon and struck a building on the other side and exploded the fireworks in his pocket on the other side. Half of mankind in a mental and spiritual sense are traveling through life with torpedoes in exposed pockets. Everything they hit causes an explosion; something in their soul's pockets breaks into pain, and torturing shocks come from almost every contact with human experience.

AN AIM IN LIFE. (38)

Mark 8: 37; Luke 16: 10; Phil. 3: 13, 14; Heb. 12: 1.

I remember hunting in the Rocky Mountains in the summer of 1869, and an Indian called our attention to a black squirrel in a tree. Then, resting his old gun on a stump, he did not move, though the flies and gnats came and covered his face. He did not even heed one of them. He did not know they were there, so intent was he upon that game. When he shot the squirrel, I asked him, "How could you bear all that annoyance?" Said he, "I did not notice the flies." The gnats had not troubled him because his whole mind was on that squirrel. If a young man have about him all those flies and temptations of bad habits; if he has also one great aim in life, he will not heed those annoyances, and they will not change the course of his life. Is your lover a loafer standing on the corner? He is simply one who has no aim in life. There is no one object worth his attention. So he stands around. Is he a smoker, smoking away the money he will need by and by to buy you pins and needles? It is because he has no large ambition for the future, no expectations, and is consequently idling away his time. Sometimes you are disgusted with your lover. You tell him a kind-hearted, feminine lie, and declare that you "do not mind smoking," but yet down in your heart you say, "What a contemptible fool that young man is to spend his money that way. If I could love another man I would send away this animated flea." Every young woman knows in her heart the reason why this young man smokes is because he has not an ambition high enough and strong enough to keep him from it. Is your companion a dishonest man? Can he be trusted by his employer? Have you detected in his life a little piece of dishonesty that makes you fear that he may make some great one at some future time, and bring disgrace upon you and himself? It is because in his life he has not set a high ideal worthy of his life. Is he proud? Does he boast of his attire? Is he vain of his knowledge? Then it is because he has no fit ambition set in the right direction. Pride cannot go with the highest and best ambition.

OUR HOMING INSTINCT. (39)

II Sam. 23: 16: Psalms 137: 6, 7; John 10: 28; 14: 2; Phil. 1: 23.

Down at the station at Huntington, the other day, they had a box of doves. I saw one of the doves trying to get out through one of the slats. I advised the baggage master to look out for it, or they would lose them. He called the owner, an old farmer with long whiskers, who came trudging with his cane down the platform. He seemed to think it was none of my business, anyway, and simply dismissed the whole matter by saying, "If they get out, they will go home." It was not much matter to him if they stayed in or got out, because they would fly home. The dove's nature was to fly to its cote. If it had broken out of that box it would have circled up for a hundred and sixty feet and then, turning its face infallibly towards home, would wing its way with joy back to its little ones it had left behind. So the spirit of man, having within it the dove-like spirit of love once implanted, has the tendency to rise and go towards its home. And when death comes the spirit that hath in it the love of Christ will rise towards heaven and set its face towards its eternal home and go directly there. No man that confesses Christ sincerely is ever lost, or ever can be lost; if he has the eternal principle of God, he has become a child of God, and Jesus said truly, "No man can pluck them out of my hand."

RIPPLING WATER OF ETERNAL LIFE. (40)

Isaiah 55: 1; Ezek. 47: 9-12; Rev. 22: 1, 17.

A little study in natural history I had recently illustrates the thought of life and death. We dug a drain around the fish pond on the farm so that we could make some repairs. The water from the spring runs alongside of the pond, but a few inches away. The water was somewhat stagnant in the pond. The pond has many fish in it. On the edge of the stagnant water, next to this running water, were hundreds of fish. They were there trying to get a breath of fresh water. They heard the water running within a few inches of them, and felt that they could not live long in the unærated water. The poor fish heard the sound of the running water. They realized somehow that the stream had been turned aside. While I stood there one of the fish swam back a distance into the pond, some two or three yards, I suppose, and then came sweeping along with a rush, flashing and splashing the water, and leaped clear out of the water, across the mudbank, into the flowing stream, and I lost one of my largest fish. But I learned something from it. Almost immediately after that other fish followed him just as fast as they could leap out of the stagnant water into the clear water. It is the same within our souls. We dwell supinely in the stagnant water, doing nothing, depressed, feeling that it is wasted time trying to do good at all. But the thought comes that this stagnation is certain death to the soul. We can hear the clear water, singing, rippling, only a few inches away. One leap, and life will be eternal in the Kingdom of God.

GOD COVERS THE SCARS. (41)

John 10: 10; I Thes. 5: 23, 24; I John 3: 8.

On my piazza in the country I sit in the evening time and look at the shadows of the sun as they ascend from the valley up the hillside opposite my home. On the other side of the road from my piazza there is a tree, which years ago I nearly destroyed as I burned an old ice house. It has taken all these years, nearly twenty, for God to cover that scar. But I saw this last year, that He has covered it wholly. When I burned that tree I set Him at work covering that scar, until now I see that His tender hand has enclosed the tree entirely, and now it comes forth into its primitive beauty.

God is set at work by us. We can as often set Satan at work, and where God leaves off and Satan begins we cannot tell.

JUDGING AND TATTLING. (42)

Lev. 19: 16; Psalms 15: 1-3; Matt. 7: 1; I Pet. 3: 10.

I remember a humble little incident during my early pastorate in Philadelphia. I was called to see a dying man, and went at two o'clock in the morning. I had not retired for the night, and I had on my best suit. I prayed with the man and talked with him, instructed him concerning the world to come, and led him to find his Savior. While I was in the house the doctor called me and said he had discovered that it was a case of most malignant smallpox. He said the only safe thing for us to do was to be fumigated, and bury the clothes we wore beyond any chance of spreading the contagion. So he sent out for chemicals, and we went into another room and were thoroughly fumigated. As I did not dare to go into my home with those clothes upon me, in which I had been in the room for an hour with the disease, I went into the back yard and buried them. It was only a week or two afterwards when a very simple but earnest brother came to me and said, "Pastor, some of us have been feeling that you are getting very extravagant. You spend a great deal of money, and you ought to be more careful. We know that you earn a great deal of money, but it will discourage the church for you to spend so much money on yourself." I said, "What is the trouble?" He said, "Your tailor told one of the members of the church that in two months you had ordered two full suits of broadcloth." That was murder! I have never had an opportunity to talk to the tailor since, because I did what you would do—went somewhere else with the next order. But I have thought I ought to have gone to him. If I had felt angry about it I should. But how many of the humble things of life are thus murderously used without seeking any explanation.

UNDERNEATH ARE EVERLASTING ARMS. (43)

Deut. 33: 27; Isaiah 40: 11; Mark 10: 16.

They told me over in London about a little girl who was our next-door neighbor on Gower street. They said the little girl had died there a few weeks before. She was anxious to see her father who was a sailor. He came home and she lingered, held on to life until he arrived. He came, and she was delighted to see him. The physician came in and said she couldn't live long; she must trust in Jesus, she was going to God. She seemed to take it all very calmly. And one of the family came in, and in her presence said they didn't think she could live an hour. The little girl began to weep, and lifted up her thin arms and said, "Won't you take me, papa?" They said to him, "You may as well take her, she cannot live long anyhow." He said, "I would like to take her in my arms once more." He took her up from the bed tenderly; she nestled close to his chin, and taking hold of the end of his long whiskers, she whispered to him, "Papa, I dess I can die now; I dess I can die now." Yes, she did die then. Up in her father's arms. Oh, sweet it would be, if death must come, that it may come under such circumstances, with loving arms around us; with lips that have spoken to us kindness, breathing a prayer above us.

PRAYING BY WATER-WHEEL.

Eccl. 5: 2; Matt. 6: 7; Mark 12: 40; John 4: 24; Acts 19: 34. (44)

I saw a water-wheel in India whirling in the stream with a lot of prayers tacked on to it. When the water turned the wheel it ran the prayers while the man was off getting drunk. I asked myself, what good does that man think these prayers are going to do on that water-wheel? But how many of our church forms have fallen into that water-wheel monotony. What is the use of it? No use at all. What is the use of the celebrated "long prayers"? When the preacher says "Amen," you hear a great sigh of relief run through the house. What good has that done? No good. It has done harm to religion. He has said in effect, "Thy Kingdom go," and it has been going while he has been making the "long prayer."

CHURCH ADVERTISING. (45)

Matt. 7: 20, 21; John 15: 8; Jude 12; Rev. 3: 1.

When I was at Yale College I remember some mischievous students took a calf and put it on the front of the professor's veranda and placed upon its horns a sign, "Milk for sale." It caused great laughter and sport among the people. The business of the professor was to teach Greek. He did not live there to sell milk. But the advertisement upon his front veranda was like the advertisement of many of our churches. We put out an advertisement as a church that we are organized here for the business of God, for the work of Christ; but what we do is altogether different from what we have advertised to the world we are going to do. It would be like a blacksmith shop putting up a sign of dry goods for sale, and attracting people to the shop with the hope they would find cottons and linens there. "I am a Christian," advertises the church member, but you go to him and find articles that would not be for sale under a Christian roof. If we are to have the reform for which we are praying now with our hearts, we must get it by getting the

old water-wheel in the old mill running, and begin to manufacture again the things for which the mill was made.

LIFE'S WORKING CAPITAL. (46)

Matt. 13: 12; Luke 19: 7; II Pet. 1: 5-8; Rev. 3: 11.

George Peabody, that great merchant of Baltimore, who invested his millions for the poor in London and the poor of this country, was asked in public at Danvers, Mass., by the Governor of Massachusetts if he would explain to the High School they were visiting how it was that he managed to make so many millions of dollars, and to make them honestly, every dollar being a "clean dollar." No man anywhere, so far as I have heard, ever accused George Peabody of taking a penny wrongfully. He secured his millions honestly. Mr. Peabody simply answered, " kept my working capital unimpaired."

Down in Petersburg, Virginia, a few weeks ago, I was in the chair in a barber shop kept by a good old colored barber who told me something of his life. He said he had been a slave. Among other things he said: "Mr. Booker Washington came here a few months ago, and I went out to hear one of my race speak; and when I came home to my shop I sat down here and cried, for when I heard Booker Washington speak I felt that I could have done the same thing if I had only begun as he did and tried as he tried."

We might be Booker Washingtons; we might be George Washingtons; but will not. I stand at the end, and look back over the avenues of life to your youth. Young man, I call to you; I call to you. Invest your working capital carefully, and keep it unimpaired. Your health, your friends, your moral character, your relationships, your thought, your labor, all that you have of God-given capital —oh, keep it safe, holy, clean, unimpaired.

RISING ABOVE THE STORM. (47)

Isaiah 26: 3; 40: 28-31; II Cor. 5: 7; Heb. 11: 27.

Not only does faith avail where knowledge is lacking, but it enables us to rise beyond the range of knowledge. It is like the condor of the Andes, the bird of highest flight. When the tempest comes weaker birds fly to their coverts, under the cliffs, and where they can be protected from the raging of the elements. Not so the mighty condor. Turning his eye upward, he cleaves his way to the empyrean, and there basks in the sunshine, above the tornado's fury and beyond the storm cloud's power. Thus faith enables us to mount up as on eagle's wings above the clouds and darkness that hover over the lowlands of reason and knowledge, in that everlasting light which knows no shadow, flowing in stillness and peace from the Throne of the Eternal.

PREPARED FOR THE END. (48)

Rom. 14: 7, 8; I John 1: 8, 9.

I remember the advice which Thomas Jefferson gave to his granddaughter when she was afraid that the end of the world was coming. President Monroe had those words of Jefferson taken from a private letter, reprinted in large letters and put up in the White House. All through Monroe's administration Jefferson's words were on the wall of a room in the White House. "The only way to be prepared for the end of the world is to never say or do a bad thing. If you are about to do or say anything wrong consider it beforehand. You will have something within you which will tell you it is wrong, and should not be said or done. This is your conscience, and be sure to obey. The way to be ready for death is to never do a wrong act." Such was the teaching of the presidents of the United States in those formative days of our God-blessed country.

HOW ARE YOU MARKED? (49)

II Cor. 6: 17, 18; I Tim. 6: 14; James 1: 27.

Pure religion and undefiled is to keep oneself "unspotted" from the world. That expression is taken from the old custom in the purchase of sheep. When a shepherd sold a part of his flock, they marked the sheep with the name or monogram of the new owner, and those sheep then belonged to the new fold. They were to go to another enclosure, and when at that night they sought for shelter they were to go to the new fold. And to keep oneself "unmarked from the world" means to keep the world's mark off, so that you will return to God's fold, and not in the world's fold.

MISUNDERSTOOD. (50)

John 16: 2; I John 3: 1.

You remember Joseph, who scarcely did a wrong from the time of his birth to the time of his death and whose character was pure, noble and grand. You remember that in the house of his best friend he was misunderstood by one who had loved him and who had been so faithful to him. No more true friend could be found than was Potiphar to Joseph, and yet because of the wickedness of Potiphar's wife, Joseph was misunderstood by his best friend and was put in prison by the man who loved him and who had honored him through the years. Hence, the very best of men will be misunderstood, and have their enemies among the people. You must not expect to go through this world without being misunderstood, even by those whose hearts are right with God, and who try to do their duty. Because they believe they are doing their duty when their misunderstanding of you leads them to be your enemies. You ought not to have such enemies if you could help it. An enemy anywhere is a dangerous thing. Cardinal Newman once said in "The definition of a gentleman," that you should always treat an enemy as if he were to be your friend some day.

Ko-San-Lone, a converted Chinese, when in America on a visit, was deeply impressed with the little difference he saw between the style of living of many professing Christians and the people of the world. Adverting to the matter on one occasion, he said, making at the same time a large sweep with his arm, "When the disciples in my country come out from the world, they come clear out."

FRESH ILLUSTRATIONS FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D. D.

Author of "Fresh Bait for Fishers of Men" "Anecdotes and Morals" etc.

A HIGH PURPOSE. (2)

Neh. 6: 3; John 4: 34; I Cor. 3: 9.

John D. Farwell calls attention in a recent article to a splendid statement once made by Sir Thomas Fowler Buxton, the great English philanthropist whose sublime purpose was to free every slave in the British dominions. Buxton said: "I thank God that I have pursuits in life so deeply interesting as they proceed, and so full of promise in the magnitude of their results, that they deserve to absorb my whole being. I would not exchange objects with any living being." The vigor and courage of such a man is contagious; to hear him or be in his presence is like a breath from the sea, or a breeze from the mountain tops. And yet, as a boy, he was dubbed "the dunce" as a student. But his noble purpose and patient, persistent effort made a great man of him.

THE LIGHT FROM HEAVEN. (3)

Ps. 119: 18, 105; John 1: 9; 8: 12; I John 2: 27.

A distinguished preacher recently related in England this striking incident in his own personal experience:

"I had gone to preach the Commencement sermon at a college in Kentucky, near the great caves, and the professor took me to see the principal one. Each of us was given a candle, and we descended. The guide showed me a stalactite, and pointed out its beauty; then a stalagmite, and I said, 'Yes, it is charming.' But I wasn't charmed, and I said to my friend, 'Ive got to preach tonight. It's dark and cold. Let us get out of this.' 'No, sir,' said the guide, 'I can't go back. We must go through the whole.' Presently we found ourselves in the great hall, and the guide pointed out a piano, of which stalactites and stalagmites were the keys, and asked me if it was not splendid. But in the dim candle-light, and shivering with cold, I was sadly disappointed. But the guide had a magnesium ribbon, which he lighted, and there is no light like that. I dropped my candle, for the magnesium light flashed out and filled every nook of the cave. Here I saw an angel's face, there a patriarch's, then a bouquet of flowers, all wrought by the wondrous art of nature. While I was standing gazing in astonishment, I heard the professor playing upon the stone piano, 'Home, Sweet Home.' I could have stayed all night, enraptured by the scene. When we got back I could not fix my mind on my text; and after trying, and finding it impossible, I gave it up.

"Then God said, 'Let me have your candle. You have been trying to see beauty and glory in my Word with the dim candle-light of your own reason. I have the magnesium flash-light of the Holy Ghost.' I had got my candle lighted in the university, but I threw up the candle of my intellect, and down came the search-light of the Holy Ghost; I preached under its shining, and the students were edified. The church needs nothing so much as an equipment of the Holy Ghost. So long as men can explain us we have no more power than other people; but when we are a constant walking interrogation point, asking questions in men's hearts and consciences, they inquire, 'Oh, whence comes his power?' and God makes Himself heard and felt and known."

CHRIST AND THE HUMAN HEART. (4)

Matt. 9: 15; John 15: 11; Gal. 5: 22.

On an old castle wall, says the legend, there hung a strange instrument. Its strings were broken and it was covered with dust. People went in and out and wondered at it. No one saw its use. One day a stranger came to the castle. He entered the hall where the instrument long unused, hung. Taking it down, he tenderly brushed off the dust and replaced the broken strings. Then, as his finger swept over it, strains of sweetest music came forth. Those who were near stood in awe and their hearts were touched. They asked each other, "Why came this stranger to know the value of the harp?" Ah, he was the master, who had been long absent and now returned unto his own. The human heart is the most wonderful music instrument in the world. It is far more sensitive than any harp or violin ever made by the skill of man. It can be played upon by anger, or love, or sorrow, or joy, or ambition. Envy and jealousy can extract from it fearful discords, while sympathy and mercy can touch it into a music so sweet that the angels will stoop to listen. Christ is the great musician to whom the human heart belongs. He only can bring out its noblest music.

A MISSED OPPORTUNITY. (5)

Eccl. 11: 6; John 6: 12; 9: 4; Eph. 5: 6.

A cup of cold water on a thirsty day to a weary heart is so precious a thing that it is a sad mistake when we miss the opportunity. Marion Harland has recently written of such failures a poem that ought to go to our hearts and make us more careful.

I might have said a word of cheer
Before I let him go,
His weary visage haunts me yet;
But how could I foreknow
The slightest chance would be the last
To me in mercy given?
My utmost earnings can not send
That word from earth to heaven.

I might have looked the love I felt;
My brother had sore need
Of that for which—too shy and proud—
He lacked the speech to plead.
But self is near, and self is strong,
And I was blind that day,
He sought within my careless eyes,
And went, athirst, away.

I might have held in closer clasp
The hand he laid in mine;
The pulsing warmth of my rich life
Had been as generous wine,
Swelling a strain that even then,
Was ebbing faint and slow,
Mine might have been (God knows) the art
To stay the fatal flow.

O word and look and clasp withheld!
O brother heart now stilled!
Dear life, forever out of reach,
I might have warmed and filled!
Talents missed and seasons lost,
O'er which I mourn in vain—
A waste as barren to my tears,
As desert sands to rain!

Ah, friend! whose eyes today may look
Love into living eyes,
Whose tone and touch, perchance may thrill
Sad hearts with sweet surprise,
Be instant, like our Lord, in love,
And lavish as His grace
With light and dew and manna-fall,
For night comes on apace.

THE DRUNKEN WIFE. (6)

Prov. 23: 32; 28: 26; John 8: 34.

A woman committed suicide in New York city recently because she could not break herself of the drink habit. She was a young and beautiful woman, and lived in elegant apartments, with a husband who was devoted to her; and yet, after being a bride only two months, she took her own life because the tiger-like clutch of the drink habit had got hold on her. Sitting by her coffin, her husband said: "It was drink that closed the happiness of my life. It was drink that caused her to kill herself. I loved the woman better than any one on earth. And she—yes, she loved me, except when she drank, and then she forgot every one. But she died in my arms without a word—not a word of recognition; not a word to say she loved me. Poor girl! Her face is calm and peaceful today, but no one—no one, only I—knows the agony she endured."

Peters turned his head. Soon, in a steadier voice, he said: "I knew she drank when I married her last June, but I loved her and I knew I could not be happy without her. She promised me she would never drink again; but we had been man and wife only a short time when the old habit came back on her."

No one is safe who plays with strong drink. Let young women as well as young men beware of the serpent that lurks in the wine glass.

THE DEVIL'S TEAM. (7)

Prov. 16: 25; Jer. 17: 11; Ps. 32: 9.

Some of the terms that are used among modern gamblers are very suggestive of the fearful and quick disaster to which gambling hastens its victims. In some of the policy establishments, betting on two numbers is called a "saddle," three a "gig," four a "horse." In all our American cities hundreds and thousands of young men are leaping into that "saddle" or mounting into the seat of that "gig," behind that "horse," and riding or driving straight to hell. Not only the hell of the future but the hell of the present.

FAMILY PRAYER. (8)

Gen. 12: 3, 7; Luke 14: 18; Acts 10: 2.

Nothing would re-vitalize the religious life of the nation more than a genuine revival of interest in the importance and blessing of family worship.

Charles H. Spurgeon, the prince of preachers, once said: "Family prayer is the nutriment of family piety, and woe to those who allow it to cease." I read the other day of parents who said they could have no family prayer, and one asked this question: "If you knew that your children would be sick through the neglect of family prayer would you have it? If one child was smitten down with fever each morning that you neglected prayer, how then?" Oh, then they would have it.

"And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?" "Yes."

"And if there was five pounds given to all who had family prayer, would you not by some means arrange to have it?" "Yes."

And so the inquirer went on with many questions, and wound up with this:

"Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer."

THE IMPORTANCE OF HUMBLE OCCASIONS. (9)

Matt. 25: 21; John 13: 3-5; Rom. 12: 16.

I once had the privilege of preaching to President and Mrs. Hayes and a number of distinguished army officers, in a western town. Talking with President Hayes afterwards, he

called attention to the fact that a young minister, for I was then a very young man, was far more likely than a young lawyer to find himself thrust into great emergencies; for the lawyer was likely to have some years of experience before great cases were offered him. The fact is that every time a minister preaches may be a great emergency for some immortal soul among his listeners. That matchless hymn, "Rock of Ages, Cleft for Me," had its spiritual birthplace in a country barn. About the year 1756 a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relatives in Ireland. During this visit at the hamlet of Codymain an earnest layman was holding evangelistic services in a barn for the benefit of the surrounding peasantry. The young lad, Augustus Montague Toplady, was attracted to the place by curiosity. The homespun preacher's text that day was: "Ye who sometime were far off are made nigh by the blood of Christ." Up to that time the boy had been a stranger to the great salvation, but the plain discourse led him to Jesus. He was converted that day, and the sermon which led to his conversion in the end gave to Christendom the matchless hymn, "Rock of Ages."

THE SIMPLE DUTY. (10)

Matt. 10: 42; 11: 29; Heb. 13: 16; James 1: 27.

Duty may be a harness, but man, like a horse, can pull the loads of life more safely in a harness than any other way. Louisa A. Nash sings a song of duty that has in it much good cheer.

Do what duty bids you,
E'en to the sting of the thorn.
Thrust in your hand, at the soul's command,
Till the long long day is gone.
The evening star shall show you
The rose its pale light shines on.

Go where duty leads you.
Don't dally! The journey begin.
'Tis at the start revolts the heart,
Further on is no chagrin.
For welcome camp-fires light you,
And cheer, e'er the goal you win.

Doing the nearest duty
Leaves burning a light in its wake,
Which shows you the next, a blessing betwixt,
When done for highest love's sake;
Welds the links in a chain of beauty,
That of heaven and earth partake.

THE WEAK BROTHER. (12)

Luke 17: 2; Rom. 14: 13; 15: 1.

Jacob Riis, the well known author of "How the Other Half Lives," in his autobiography, which has been running in The Outlook, tells an interesting story of how an old school fellow in Denmark, whose life at twenty-two had been wrecked by drink, had been sent out to his care in America. He came, and Riis tried hard to break him of his failing. He had undertaken a job that was too big for him. Upon his return from a western trip, he found that he had taken to drinking again, and, in his cups, had enlisted. His curse followed him into the army. He rose to the rank of sergeant, only to fall again and suffer degradation. The other day he shot himself at the post where he was stationed, after nearly thirty years of service. Yet, in all his ups and downs, he never forgot his home. While his mother lived, he helped to support her in far-off Denmark; when she was gone, no month passed that he did not send home the half of his wages for the support of his crippled sister in the old town. One can easily see how much good there was in a man like that. He had inherited, no doubt, this desire for strong drink, and the government thrust it under his nose, and he could not resist. What an unholy thing it is that weak, but good-hearted men should be thus beset by this accursed foe.

DANGEROUS FRIENDS. (13)

Prov. 15: 32; 27: 5; II Tim. 3: 16.

A recent newspaper article treated with great good sense the danger which comes to many young men through the bad judgment of injudicious friends. The writer says:

"A young man starts out to succeed in life. His enemy may lie about him, may call him worthless. He may think he is hurting him. If there is anything in the young man, the enemy's lies and discouraging words only spur him on to greater effort. They do him good. It is the friend that ruins the young man by false, injudicious, unearned praise. As artist, poet, writer, clerk, or in any other effort, the young man begins his work. It is his friends who tell him that he is a splendid success, when he needs to be told that, at best, he offers some slight chance of success, and that everything depends on desperate effort. Look at the young, conceited fool, who, instead of struggling on, rails at the world, feels that he is not appreciated. He is a failure, a sad, foolish failure. He has been made a failure, not by the attacks of his enemies, but by the more dangerous praise of his friends."

CONSIDERATION. (14)

Is. 1: 3; Prov. 11: 14; Luke 12: 27; 14: 31.

President Warren, of Boston University, suggested a beautiful illustration in a recent newspaper article when speaking of the word "consider." He remarks that the word has had an origin and has had a long history. We get it, of course, from the Latin. With the ancient Romans "sidere" signified to seat oneself, to settle down as a flying bird comes to rest upon a perch. The "con" implied, of course, that several were doing the same thing at the same time. Hence the phrase, "Consider the lilies," suggests the beautiful

picture of a group of those to whom our Lord was speaking, as being invited to sit down together on the green grass beside the lilies and to observe their beauty in a leisurely and sociable manner. How restful and co-operative our minds ought to be when we turn aside from all flighty distractions and sedulously consider any question!

OUR FRIEND AT COURT. (18)

Rom. 8: 34; Heb. 7: 16, 25; I John 2: 1.

Dr. J. Wilbur Chapman recently tells of one of his friends who was a boyhood companion of Robert Lincoln. He entered the Civil War and went to the front. When Robert Lincoln found that he was a private soldier, he said to a friend, "Write, and tell him to write to me, and I will intercede with father, and get him something better." The young soldier said: "I never took advantage of the offer, but you do not know what a comfort it was to me. Often after a weary march I would throw myself on the ground and say, 'If it becomes beyond human endurance, I can write to Bob Lincoln and get relief; and I would rather have his intercession than that of the Cabinet, because he is a son.'" Every true Christian knows that he has the best friend possible at the Court of Heaven in the Son of God who "ever liveth to make intercession for us."

THE MODERN PRODIGAL WORSE THAN THE OLD. (19)

Luke 15: 14.

The hell to which the dissipation of strong drink leads could hardly be more graphically illustrated than by a story which the Bishop of London tells of the way the children of the drunken poor reason from the horrible experiences of their own sad lives. A little London girl from the slums was being examined on the parable of the Prodigal Son. The teacher had got as far as the repentance of the prodigal, and his eating of the swine-husks, when she inquired, "What else could he have done?" The child replied, evidently speaking out of her experience, "He could have pawned his little girl's boots!"

THE HELPFUL LIFE. (20)

Matt. 10: 42; 25: 40; Mark 14: 8.

That is a beautiful song which Helen Hunt Jackson sang out of her very heart, and ought to stir all of us to see the beauty and nobility of a helpful life. She sings:

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

THE HEART FOLLOWING THE TREASURE. (21)

Matt. 6: 21; Acts 20: 35; II Cor. 9: 11.

Dr. Theodore Cuyler tells a very interesting story from his own pastoral experience of how our interest is increased where we have placed our treasure or our service. Dr. Cuyler says:

"When my Brooklyn church, in the days of its infancy, was building the present sanctuary, the funds ran short. The Civil War had just broken out, and almost every new church enterprise came to a standstill. On a certain Sabbath I made a fervent appeal for help, and a visitor from New York heard the plea, and went home and spoke of it at his boarding-house table. At the table was a bright young lady who supported her widowed mother by her earnings as a teacher. I had once rendered the young lady some trifling service, which I had quite forgotten, but she had not. The next day she came over to Brooklyn and told me how sorry she was that my church was in such straits. She was not a Christian and had never given anything to any religious object, but felt desirous to contribute her 'mite,' and slipped into my hand a paper containing some coin, which I put into my pocket with a word of sincere thanks. After she had gone I opened the paper and found that it contained a fifty-dollar California gold-piece! I immediately sent her word that she must take it back, for I knew that she could not afford to give such a sum. But she wrote me that this, her first gift, had already afforded her such delight that she could not allow it to be returned. On the following Sabbath I told the story of the gold-piece, and it fired the congregation with fresh enthusiasm, and brought in such contributions of funds as tided us over into deeper waters. The young lady herself determined to follow up her gift by coming over to our chapel every Sabbath, and was soon converted and became a happy member of Christ's flock."

A MAN GREATER THAN HIS TOOLS. (22)

Isaiah 10: 15; Heb. 3: 3.

A story is told of how Paganini once came into the concert room, took the violin, and touched the strings. First one string broke, and a smile went round the room; then another string broke, and there was more audible expression of mockery; when a third string broke, many people laughed outright at his discomfiture. But Paganini stood forth with his violin as though nothing had happened and played on the one string, and the people ceased to smile, but listened spellbound. Some of those who had derided him began to weep, and some even prayed. Man is greater than his fiddle. If the man is the right sort, you can thrust him into any sort of emergency and he will work his way out.

RE-OPENING THE FOUNTAIN OF LIFE. (23)

Isaiah 27: 3; 35: 6; John 4: 14.

Rev. F. B. Meyer has recently told how, in olden days, amid the Roman Forum, there was a little brooklet, called the Girl's Fountain, which sang merrily as it broke into the light and passed on its way toward the yellow Tiber. For centuries, however, it was lost sight of; not that it had ceased to exist, but that it had become covered and almost choked by tons of rubbish, accumulated thickly on the spot, as the proud city was subjected to repeated and ruthless violence at the hands of many spoilers. But when, in recent years, the debris was removed, that fountain, so long choked and hindered, freed from all restraints, again took up its song and recommenced its useful ministry. Is not that a type of the work of the Mighty One within us? He has not left us; but His gracious power, which would have been put forth in us and for us, has been rendered almost inoperative and dead. What shall now hinder us ridding ourselves of all which has hindered Him from doing His mighty works, so that He may do that which He so loves, and which we so much need?

WORDS OF FOLLY. (24)

Prov. 14: 8, 9; 26: 27.

There are many men, especially young men, who claim to be disbelievers in the great truths of the Bible, who are not really so. But there can be no sort of falsehood more wicked, or foolish than such utterances. The story is told how a number of young men were sitting together in a country store one evening, telling what they did not believe and what they were not afraid to do. Finally, so the story has it, the leader of the group remarked that, so far as he was concerned, he would be willing at any time to sign away all his interests in Christ for a five-dollar bill.

"What did I understand you to say?" asked an old farmer, who happened to be in the store, and who had overheard the remark.

"I said that for five dollars I would sign away all my interest in Christ; and so I will."

The old farmer, who had learned to know the human heart pretty well, drew out his leather wallet, took therefrom a five-dollar bill, and put it in the storekeeper's hand. Then, calling for ink and paper, he said: "My young friend, if you will just step to the desk now and write as I direct, the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I, A—— B——, for the sum of five dollars received, do now, once for all and forever, sign away all my interest"— Then he dropped the pen, and with a forced smile, said: "I take it back; I was only fooling."

THE PROPHETS OF IMMORTALITY. (25)

I Cor. 13: 13; I Pet. 1: 3; 3: 15.

Some poet with keen poetic insight sings of the immortal hope which means so much to every human being.

How they have fared, we cannot know
Till we, too, clasp Death's hand and go.
When sight shall fail, and earth grow dim,
As they did, into silence grim,
From which no answer greets our cry,
And only echoes 'rise and die.
Yet Hope and Faith like prophets bide
By Christian graves, on either side,
And with assured undoubting mien
Point upward, confident, serene,
Declaring, "Death will conquered be
By Life and Immortality."

See pages 38 to 47 for additional illustrations in Dr. Banks' Sermons.

PREPARATION.

An eminent Scotch divine was once asked how long he would require to prepare a speech. "That depends," said he, "upon how much time I am to occupy in its delivery. If I am to speak for a quarter of an hour, I should like a week to prepare; if I am to speak for half an hour, three days will do; if I am to go on as long as I like, I am ready now."

Dr. Louis Albert Banks said of the Biblical Encyclopedia and Museum: "I do not know of any commentary or encyclopedia that could be purchased for twice the money that I would rather put into the hands of a young man than this." See page 63.

A. T. Pierson will write the introduction to Pulpit Power and Eloquence or the One Hundred Best Sermons of the Century. See page 49.

ANECDOTES OF THE MARTYR-PRESIDENT.

By FREDERICK BARTON, Author of "Favorite Texts of Famous People."

DESIRED WISDOM.

When President McKinley took the oath of office as president of the United States, he placed his lips on these words: "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" Though advanced to the highest honor possible, yet he was deeply conscious of his responsibility; and also felt his need of divine assistance.

Just after the inauguration, the Rev. W. V. Morrison of New England, who had been one of Mr. McKinley's teachers when a boy, called upon the president. When leaving, Mr. Morrison said: "You have a great responsibility devolving upon you, but the love and confidence of the American people are behind you." The president replied: "I hope I shall have the sympathy and prayers of yourself and all good people."

CONSIDERATION FOR HIS MURDERER.

The president had saved the life of his assailant by his words: "Let no one hurt him." He spoke a second time of the wretch when he was entering the hospital and his words were: "Gracious! The poor fellow did not know what he was doing." Yesterday the president had been silent for a long time. He lay with his eyes open, gazing far off as if into the past with its terrors of a tragedy. They thought finally that he was asleep and gently leaned over and looked at him. The president turned his eyes and smiled faintly. He seemed about to speak, hesitated, then looked up with a world of pity and solicitude in his face.

"They did not hurt him, did they?"

For a moment they did not know of whom he spoke. When they understood, they were about to answer, but the president, as if dreading bad tidings in their delay, spoke anxiously.

"He is unharmed?" he asked.

"Yes."

The president's face brightened and he lay quiet. He said no more about it, but to those who watched him it was as if a great load had been lifted from him or as if a great trouble had fallen away.

HIS LAST WORDS.

When the president was losing consciousness from effects of the ether at the first operation in Emergency Hospital, he repeated parts of the Lord's prayer. One of the doctors said: "There was no outward show of piety, no hypocritical assumption, but when we had administered ether and just as he was sinking into unconsciousness we saw his lips move. Bending over that we might catch what might prove to be his last words, we heard, faintly, but distinctly, a portion of the Lord's prayer —'Thy kingdom come, Thy will be done.'" His final words were: "It is God's way. Thy will be done," and before that he had been repeating, "Nearer my God to Thee."

ENDED 400 YEARS WAR.

A southern paper reviewed his life as follows: "William McKinley, like Abraham Lincoln, had sprung from the heart of the common people. He was one of those who had taken part in the strife between fraternal states. Out of it he carried no bitterness, but catching the spirit of the dying Lincoln, his heart grew broad as the Union, and was filled with love for his fellowmen. He looked forward to the time when America might glory in the bravery of all her sons, and when the Union linked heart to heart would have the strongest bond of perputuity. He became president, and notwithstanding his peaceful nature, was destined to be a war president. It became his country's privilege, during his administration, to end 400 years of war in Cuba; to carry the American flag round the globe and plant it in the Philippines; to penetrate the heart of China and to place the United States on a plane with the powers of the earth in Peking."

KINDNESS TO POLITICAL ENEMY.

The following story illustrates the president's magnanimity:

"During one of his congressional campaigns he was followed from place to place by a reporter for a paper of opposite political faith, who is described as being one of those 'shrewd, persistent fellows who are always at work, quick to see an opportunity, and skilled in making the most of it.'

"While Mr. McKinley was annoyed by the misrepresentations to which he was almost daily subjected, he could not help admiring the skill and persistency with which he was assailed. His admiration, too, was not unmixed with compassion, for the reporter was ill, poorly clad, and had an annoying cough. One night Mr. McKinley took a closed carriage for a nearby town, at which he was billed to speak. The weather was wretchedly raw and cold, and what followed is thus described: He had not gone far when he heard that cough, and knew that the reporter was riding with the driver in the exposed seat. The major called to the driver to stop, and alighted. 'Get down off that seat, young man,' he said. The reporter obeyed, thinking the time for the major's vengeance had come. 'Here,' said Mr. McKinley, taking off his overcoat, 'you put on this overcoat and get into that carriage.'

"'But, Major McKinley,' said the reporter, 'I guess you don't know who I am. I have been with you the whole campaign, giving it to you every time you spoke, and I am going over tonight to rip you to pieces if I can.'

"'I know,' said Mr. McKinley, 'but you put on this coat and get inside and get warm so you can do a good job.'"

WANTED THE GOSPEL PREACHED.

He was not in sympathy with a great deal of the preaching of the day, expounding everything under heaven, as is shown by his statement: "I like to hear the minister preach the plain, simple gospel, Christ and him cruci-

fied." What man, not an out-and-out Christian, could say that in good faith, and that he said it for effect, his worst enemy would not believe, for if ever a man's life rang true or sincere, it was the life of the late president. Men may have thought his decision on some questions wrong, but men agreed as to his sincerity.

HIS EARLY START IN CHRISTIAN LIFE.

McKinley, when about sixteen, was converted under the preaching of the Rev. A. D. Morton, now retired from the ministry and engaged until recently in business in Cleveland. He said that he was pastor at Poland, Ohio, in 1856, and became quite well acquainted with the McKinley family. At that time William was attending school and was a scholar in the Sunday school. A series of revival meetings was held during the winter, and among those who gathered almost nightly was the Sunday school scholar, who no doubt as a result of his mother's teaching, was an attentive and thoughtful listener. He made a decision, and at an evening meeting of young people arose and said: "I have not done my duty, I have sinned. I want to be a Christian, for I believe that religion is the best thing in the world. I give myself to my Savior, who has done so much for me." A few evenings after he gave his testimony with others, saying: "I have found the Pearl of Great Price and am happy. I love God."

READ HIS BIBLE NIGHTLY.

The following incident was related to Rev. C. E. Manchester, D. D., the president's pastor at Canton, Ohio, and also a member of his regiment, the Twenty-third O. V. I., by W. K. Miller, an old resident of Canton, who died some years since:

"Major McKinley is a quiet man upon religious subjects but he is a religious man. I have been with him many times and during all his campaigns. We have frequently attended political meetings and banquets, and have often retired at a late hour, but I have never known him to go to his bed until he had read from his Bible and had knelt in prayer." What a hold the Bible had gotten on his life when he did not neglect it even in the weariness of political campaigns.

REGARDED THE SABBATH.

During the first campaign for the presidency, when thousands were visiting him at his North Market street home in Canton, a company of a hundred or more influential young men from Detroit arrived on Sunday, and sent word that they would call on him. He replied at once: "This is the Sabbath day, and I cannot receive delegations, much less would I have you come to me with a band of music on the Sabbath. I cannot, in any event, see you this morning, for I must go to church. I attend the First M. E. church, and would advise you to be present." He added that if one or two at a time cared to call for a friendly greeting, he had no objection. Those young men attended church in a body, and it is doubtful if any of them ever had a stranger appeal to consider the Christian life, and not one of them had room for doubt as to the reality of the religion of the man who was a candidate for the highest office in the land. It was not politic, for such things are magnified into mountains in the heat of a campaign. He was a Christian first. He placed the cross, not only higher than the flag, as Gen. Bill Gibson used to say, but he preferred to be right with God than be president and he has told intimate friends that he regarded the presidency as a God entrusted responsibility.

A FAVORITE HYMN.

The Sunday before he went to Washington to be inaugurated, he wished his regular pastor to preach, and added that if he, or any other preacher, should begin to gush over him that he would get up and leave the church. Appreciation was kindly received by him, but he rightly judged that the pulpit was not the place for it. The text was: "If any man shall say aught unto you, ye shall say: 'The Master hath need of them.'" (Matt. 21: 3). One of the hymns sung was No. 602 in the Methodist collection.

"It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.

"Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoe'r is willed, is done.

"And ours the grateful service whence
Comes, day by day, the recompense;
The hope, the trust, the purpose stayed,
The fountain and the noonday shade.

"And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dream and slothful ease."

Next day when the board of trustees called upon him, to bid him farewell, he asked as a favor that they would give him the copy of the book from which he sang the day before, saying that he had marked that hymn, and that he would like to have the book. It was given him and was carefully preserved. As read now it seems almost prophetic.

A FAITHFUL CHURCH MEMBER.

As he maintained his residence at Canton, he did not take his letter from his church there, the First Methodist Church, which he served in 1870 as Sunday School Superintendent, and in later years as member of the board of stewards and trustee. When making his canvass for governor, he said, "I pray to God every day to give me strength to do this work, and I believe he will do it." Since his election to the presidency, he has expressed his profound faith in God and confidence in divine guidance. Mr. Grosvenor once asked him if he was not inflated with so much praise. He replied: "I am rather humbled, and pray God to guide my steps aright."

Dr. Frank Bristol, pastor at the Metropolitan Methodist Church, which the president attended in Washington, said that he was so regular an attendant that he noticed his absence one morning. He concluded that

something had happened. He was right in his conclusions, for at the close of the services he learned that the battle of Manila had been fought. During the war with Spain, the pastor remembered only two Sundays when the president was absent, and he invariably attended the communion service.

AS A HUSBAND.

D. L. Moody, who would be generally accepted as a capable judge of human nature and spiritual life, once heard a man testify in a religious meeting that he had not sinned for four years. Mr. Moody said he did not doubt the man's sincerity, but said he would like corroborative testimony from the man's wife. And those whom we associate with daily are in better position to judge our characters even better than ourselves. In speaking to a reporter not long since Mrs. McKinley said:

"Do you know Major McKinley? Ah, no one can know him, because to appreciate him one must know him as I do. And I am not speaking now of Major McKinley as the president. I am speaking of him as my husband. If any one could know what it is to have a wife sick, complaining, always an invalid for twenty-five years, seldom a day well, and yet never a word of unkindness has ever passed his lips; he is just the same tender, thoughtful, kind gentleman I knew when first he came and sought my hand. I know him because I am his wife, and it is my proudest pleasure to say this, not because he is the president, but because he is my husband."

THE CORPORATION FOR PROFIT vs. CHRISTIANITY.

By L. B. Tuckerman, M. D.*

There has been quite a little discussion off and on in pulpit and religious press as to whether a Christian can achieve financial success without compromising in any way his Christian character. Now and then there are those who indulge in sweeping denunciations of business and business men, as though every man who succeeds in business must needs be dishonest in some degree, and as though all business were more or less tainted with fraud, while there are others who maintain with equal positiveness that Christian integrity is the surest road to the greatest financial success. This seeming contrariety in the views of equally sincere and earnest men becomes more explicable if we bear in mind the two classes into which business enterprises group themselves, viz., those owned and managed by private individuals and those operated by corporations organized for profit. Between these two classes there is a radical difference in character, a difference which ought always to be considered in discussions relating to the ethics of business, but which is too often only inadequately recognized or overlooked altogether. A business owned and conducted by an individual partakes of his own personality and reflects his moral character. It is Christian or pagan in proportion as he himself is actuated by the Christian principle of rendering service or by a covetous and selfish greed of gain. But a corporation organized for profit is fundamentally pagan; it is the joint covetousness of a body of stockholders; their aggregate greed of gain incorporated into a legal entity that can buy, sell, or manufacture; sue and be sued; hire men and discharge them; acquire, hold and manage property; in short, that can transact business of any and every kind unhampered by the legal liabilities and the moral restraints entailed by individual ownership and responsibility. Nor is its life limited to a term of years like a man's life. It lives as long as it is able to realize profits for its stockholders, or until it is absorbed into some larger corporation. Its object being to declare dividends, its code of ethics is correspondingly simple; getting profits is righteousness; failure to get profits is sin; and the end justifies the means. It is not in business enterprises owned and conducted by individuals as such but in connection with these corporations for profit that those enormous fortunes have been accumulated which, together with the resultant dependence and pauperism at the other extreme of society, constitute the problem and the menace of the dawning century.

It is the business of the management of such a corporation to increase its gross receipts to a maximum and reduce expenses to a minimum in order to make its dividends as large as possible and to compete successfully with other corporations. Taxes are an important item of expense and the only way taxes can be reduced is by valuing the property of the corporation at the lowest possible figure that the assessor can be prevailed upon to wink at. An officer of a corporation who should have unsurmountable scruples about making oath to such a valuation or about using such inducements as are influential with assessors would be incapacitated thereby from doing his full duty by the stockholders and directors of the corporation. He would be "too particular for any use" in that position of trust and responsibility. It is often for the pecuniary advantage of the corporation to secure discriminating rates from railways, or to obtain from telegraph companies duplicate copies of orders sent to their competitors, and of prices quoted. Of course such dealings are contrary to law, but they may be very profitable in a pecuniary way and are almost impossible to detect and punish. A man whose conscience should withhold him from taking advantage of such opportunities is hardly the right man for that part of the corporation business. Dealings must be had with city councils, state legislatures, the congress of the United States. Contracts are to be let; franchises to be obtained; tariffs and other special favors to be secured. Such favors do not come for the mere asking; they cost hard work and "influence." The man who is squeamish about using such methods as have been found most available in carrying measures through such bodies is but ill adapted to that branch of the corporation business. It is needless to multiply illustrations. These are all matters of

*Read before the Cleveland Ministerial Association, June 10, 1901.

[Continued on page 36.]

HOMILETIC DEPARTMENT.

Conducted by REV. JAMES M. GRAY, D. D.
Author of "Synthetic Bible Studies."

I.
SERMONIC HINTS FOR THE FALL CAMPAIGN.

Personal Work for Souls.—Rev. Sylvanus Stall, in his "Methods of Church Work," says, "The secret of successful church work is to be found in the face-to-face talks of consecrated individuals with the irreligious and non-church-going classes. This is a period when the importance of individual, personal work is recognized everywhere. Every large business house has in its employ many salesmen who travel all over the country to meet customers face-to-face. To wait until customers should come to Chicago or New York, or any large business center, would be to fail. Advertising will not answer, circulars and letters will not accomplish the result: man is best influenced by the personal presence of his fellow man. Men who would influence others for evil, recognize this principle, and everywhere are they governed by it. There is a power in the warm grasp of the hand. This is what makes the saloon such a power for evil. Politicians influence votes and secure elections by the use of this principle."

The book from which this extract is taken would be fruitful in suggestion for a series of earnest talks to one's people on Sunday or week-night evenings, that might stimulate and direct them along the line of personal work for souls. R. A. Torrey's manual, "How to Bring Men to Christ," is perhaps still more directly to the point. This latter not only points out passages of Scripture to be used with different classes of inquirers, but also shows how to use them, illustrating it by cases from actual experience. Evangelist Munhall has published such a little book also, and so has Rev. H. Agnew Johnston, D. D., of New York, and several others. Young pastors will do well to carefully study some of them as material for the work of training classes in their own church.

* * *

Texts on Personal Work.—The first text the present writer ever preached on was, "Ye shall be witnesses unto me." (Acts 1: 8.) It was a discourse on personal work for souls, and dwelt, I remember, not only on the testimony of the lips, but especially also, on that of the life. It is an easy text for young beginners to handle:

1. To whom is the witness to be borne?
2. Who are privileged to witness?
3. What is the nature of the testimony?
4. How may it be declared?
5. What results are likely to follow it?
6. What power should accompany it?
7. To whom, or how far, should it be carried?

Another good text is, "And he brought him to Jesus." (John 1: 42.) In the light of the context you might bring out the three prerequisites for soul-saving:

1. Personal knowledge of Jesus.
2. Personal love for souls.
3. Personal effort on their behalf.

A third text that has many possibilities is, "He that winneth souls is wise." (Proverbs 11: 30.)

1. He is wise in the partnership he has formed.
2. He is wise in the methods he employs.
3. He is wise in the reward for which he looks.

* * *

The Christian Evidences.—While the exposition of the Bible itself is the best evidence we can present of its truth and inspiration, yet there is a class of minds in almost every congregation which demands and can be aided by what is commonly called the "Evidences of Christianity." A series of sermons on selected topics along that line might be very beneficial during the fall. The writer has published a little book called "The Bulwarks of the Faith," which contains the gist of a series of sermons preached by himself, which might help others. The main subjects treated are the authenticity, truth and inspiration of the Bible. It was put on the market by the Christian Alliance Publishing Co., New York, 75 cents, but can be obtained also through F. M. Barton, Cleveland.

The recent archæological discoveries, however, are among the most interesting and telling evidences of Christianity which can be presented to an average audience. The reports of the Palestine and Egyptian Exploration Funds, and the learned works of Prof. Sayce, contain the richest stores of information in this department; but for condensed treatises on the subject I might mention Nicoll's "Recent Explorations in Bible Lands" (Funk & Wagnalls Co.), and "Modern Discoveries and the Bible," by John Urquhart (Marshall Brothers, London).

* * *

Science and Christian Faith.—Before leaving the suggestion about "Christian Evidences," it may be useful to quote the following from Prof. G. Frederick Wright, of Oberlin College, on "The Contributions of Science to Christian Faith," which can be used just as it is in a sermon on the general theme: "Christianity rests upon as scientific a basis as does astronomy, or geology, or biology, and on a much more secure basis than do anthropology and economics. The science of physics leads us directly to the doctrine of a personal Creator. Nothing is clearer than that the material universe, as we know it, must have had a beginning, for it is a mechanism, and the energy of every mechanism is in process of dissipation. God reigns in the universe. According to Scripture, design pervades all things. Nothing in the universe stands by itself; the universe is a solidarity. Darwinism does not deny design, but only presents a theory of the manner in which the de-

signs were brought about. The church doctrine of original sin has been reinstated by the Darwinian doctrine of heredity. The doctrine of the atonement is amply supported by innumerable illustrations from biological science. In innumerable cases the preservation of the life of others involves the destruction of their protectors. Many of the historical facts, statements of the Bible, which were formerly difficult to believe, have been rendered easily credible by modern science, and shown to be so in accordance with the known conditions that they are strongly supported by circumstantial evidence, and thus the general credibility of the writings is recommended anew to our confidence."

Mothers' Meetings.—Let pastors plan for "Mothers' Meetings" early this fall, for they will prove a great means of grace. So many mothers are unable to attend church on Sundays, whose only chance to meet and pray with others is on week-day afternoons.

"Our meetings," says a contributor to The Institute Tie, "are held on Wednesdays, at 3 p. m., not at the church, but in a home. One or other of the mothers is asked to lead, and when available, an address by a visitor is secured. We have found it a great help to draw up subjects and references for one or two months, and print them on a card, which is a constant reminder, and enables all to become familiar with the subject beforehand.

"The subjects should be such as to draw us nearer to Christ, and His teachings. They ought to lead the mothers along in Bible study, so that they can in turn help their children. Some series have been as follows:

JESUS IN THE HOME.

The Marriage Feast. (John 2: 1-11.)
With Children. (Mark 10: 13-16.)
Back at His own Home. (Mark 6: 1-6.)
Rebuking Disputes. (Mark 9: 33-37.)

PARENTS AND CHILDREN.

Timothy. Taught in the Scriptures by his faithful mother and grandmother. (II Tim. 3: 15; 1: 5.)

Joseph. Sorrow brought on by his father's partiality and his brothers' hatred. Gen. 37:3,4.

Ruth. Led to the God of Israel by her mother-in-law's influence. (Ruth 1: 16, 17.)

Jesus. Subject unto His parents. Luke 2: 51.

The Canaanite Woman's Daughter. Blessed through the persistence and faith of her mother. (Matthew 15: 21-28.)

Mothers who have no help, should be invited to bring their children to the meetings. These can be left in the care of one person in another room.

SUGGESTIONS IN EXODUS.

The Ten Commandments.—20: 1-17. The following from the (Moody) Institute Tie so aptly expresses what I should like to say about this subject that I take the liberty of employing it:

"There never was a time in the history of America when there was greater need to ring out the Ten Commandments. Man's relations to God and to his fellows (including women and children) are apparently becoming laxer from year to year. Religious statistics and facts may be hopeful in spots, but on the whole they point to a letting down of the standards regarding true worship, reverence, and the observance of the means of grace. On the other side, our criminal and divorce courts bring to the surface indications of a wicked state of things that runs counter to the second table of the Law.

"Paul said: 'Do we then make void the Law through faith? God forbid. Yea, we establish the Law.'

"There is very little literature available on this subject, hence the volume by G. Campbell Morgan just issued as No. 101 of the Colportage Library will prove very welcome. Mr. Moody had already devoted attention to the Ten Commandments in his Weighed and Wanting (No. 60). The method of thought and preaching of the two men are so different as to be complementary.

"Mr. Morgan's style is didactic. He explains God's intention in each commandment, throws on it light from the New Testament, applies it to modern life, and finally shows how it is included under the new commandment of Love.

"Mr. Moody, of course, covers the same ground, but he recounts incidents and makes home thrusts from every day experience which seem to make his exhortations more personal.

"Taken together, these two volumes contain theoretical and practical studies of the subject that earn for them a place in every Bible student's library."

The two books referred to above are published by the Bible Institute Colportage Association (80 Institute Place, Chicago), for the insignificant sum of about 10 or 15 cents each.

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NEGLECTED TEXTS.

By G. B. F. HALLOCK, D. D.

THINK AND THANK.

"Bless the Lord, O my soul, and forget not all His benefits." Ps. 103: 2.

"Think and thank," was the motto on the family crest of Sir Moses Montefiore, the lamented philanthropist. Indeed the two words, differing only in one vowel, have the same derivation. In the old Anglo-Saxon, thankfulness means thinkfulness.

I. We are all too much prone to forget God's benefits.

We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. A man of really good circumstances once said: "I look at what I have not, and think myself unhappy; others look at what I have and count me happy." Saadi, the Persian poet, informs us that he never complained of his condition but once—when his feet were bare, and he had no money to buy shoes; but meeting a man without feet, he instantly became contented with his lot and thankful for his mercies.

II. When we recall our blessings, how much occasion we find for thankfulness.

It is simply because we are not more thinkful that we are not more thankful.

We have read of a father who, one winter's night, was walking along, hurrying toward home, with his little daughter by his side. Suddenly she said to him, "Father, I am going to count the stars." "Very well," said he, "go on." By and by he heard her counting—"two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many!"

Christian disciple, have you never said within your soul, "Now, Master, I am going to count Thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and you saying to yourself, "I had no idea that there were so many."

Count your mercies. At this thanksgiving season think, and then thank.

WHY WE SHOULD GIVE THANKS.

"O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so." Ps. 107: 1, 2.

Giving thanks to God for his mercies is always a comely thing for us to do; but especially at this period of our national thanksgiving ought we to stir ourselves all the more to this delightful duty.

I. A first reason is the one we have mentioned, that the very fact of having received gifts from God's good hand makes it our duty to express thanks. "Saying so" is a far more pressing duty than many people think. In hard fought campaigns it is customary for commanders to make mention of men who have distinguished themselves for bravery and service. For reward and inspiration both the commander and the country believe that it is as little as can be done where a man deserves praise to "say so."

A young artist showed a picture to which he had devoted his very best efforts to a great master. He stood breathless waiting for the master to speak. When the time seemed longer than he could possibly wait he turned to the great artist and cried, "O speak; say something; say anything!" Deep in the heart of the young artist was the natural but almost inexpressible desire to have the master, if he liked his picture to "say so."

Oh how many mothers, and wives, and teachers, and clerks, and pastors, and church workers, and porters, and conductors, and trustees, and city officials, and soldiers, and sailors, and servants, and children, and people generally there are who are longing to hear some one "say so"—express some word of satisfaction, appreciation, or grateful praise!

The very fact that our blessings come from God's good hand makes it our duty to give thanks. "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so." If Thanksgiving Day means anything it means that we say to God, Our blessings are from Thee and unto Thee do we now return thanks.

II. But not only should we give thanks to God because he is the giver of our blessings, but we have much additional reason so to do when we consider the great abundance of them.

We are all too much prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all. But it is our duty to remember, to be thankful. So doing we will soon find ourselves ready to adopt the words of the Psalmist and say: "How many are thy gracious thoughts to me O Lord! How great is the sum of them! When I count them they are more in number than the sand."

PRACTICAL THANKSGIVING.

"What shall I render unto the Lord for all His benefits toward me?" Ps. 116: 12.

It is common for travellers among the mountains of the East, as they wend their way between the rocks or through narrow and intricate paths, to notice their guides every here and there placing a stone on a conspicuous bit of rock, or two stones one upon another. At the same time they are heard uttering words which we learn are of thanksgiving—thanks to God for help so far and prayer for safe return.

We are at just such a memory-spot of the year, as we observe a general thanksgiving day. And it will be accompanied with many sincere vows. But how many will make these vows practical? David had the real idea of thanksgiving. "What shall *I* render unto the Lord for all His benefits toward me?"

I. In order to feel true gratitude let us, like David, recall our mercies. They are

many. If we think we cannot but thank. With only a little effort to recall our blessings, we would soon find ourselves ready to adopt the words of the Psalmist, and say: "How many are Thy gracious thoughts to me, O Lord! How great is the sum of them! When I count them they are more in number than the sand."

II. But again, consider the fact that, like David, we ought to make our thanksgiving practical.

David's thanksgiving did not end in words. His question was: "What shall I render unto the Lord?" Then we hear him in the psalm resolving what returns he will make. He says: "I will take the cup of salvation and call upon the name of the Lord." This is as if he had said: "I will offer the drink-offerings appointed by the law in token of my thankfulness to God, and I will praise him for his goodness." Further he says: "I will offer to thee sacrifices of thanksgiving." The meaning is that he would offer the thank-offerings appointed in the Jewish ritual. It is still true that those whose hearts are really thankful will express their gratitude in thank-offerings to God. The truly grateful heart will not be satisfied to give that which costs nothing.

Again, David resolved to live a life of prayer. In the first of the psalm he says: "Because He has inclined His ear unto me, therefore will I call upon Him as long as I live."

But David makes a still more complete surrender. Having asked: "What shall I render?" he surrenders himself. This was more than all burnt offerings and sacrifice. He says: "O Lord! truly I am thy servant." That is, "I choose to be. I resolve to be more thoroughly so." He deliberately resolved to give himself as a living sacrifice, holy, acceptable unto God, doing so as a glad and reasonable service.

This is the way to make our thanksgiving practical. God wants consecrated men and women.

✓ CELESTIAL INVESTMENTS.

"Lay up for yourselves treasures in heaven," etc. Matt. 6: 20.

As one who knows all about this life and the future life, and who comes to us as an expert to be counselled with about investments. Christ's distinct and definite advice is this, that we all lay up for ourselves treasures in heaven, that we make large deposits in the celestial bank.

I. The first inference from what he said is this, that spiritual wealth can be accumulated. The expression "lay up" or amass, makes this inference fully warranted. Notice the words carefully. They are, "Lay up for yourselves treasures in heaven." They are yours; not put there for someone else. They are to accumulate for you there in a place the safest of the safe. It is possible, then, for us to lay up treasures for ourselves in heaven. This is what Christ meant when he told us to "provide for ourselves bags that wax not old." It is what he meant when he told the young man of the Gospel: "Go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven." The spiritual accumulations of our earthly life are every day passing over into the lines of the heavenly life and becoming eternal. Moral accumulation is the law of our being.

II. A second inference from Christ's command to lay up treasures in heaven and the way we see it obeyed, is that the heavenly accumulations of the saved will differ. Some begin to obey this command earlier in life than others. Some are very active in obeying it, while others are not. Every one who is so happy as to get to heaven will have in God's presence "fullness of joy" and at his right hand "pleasures forevermore;" but that does not say that they will have joys and pleasures alike. A pint cup is full to overflowing. A quart cup is full to overflowing. But the quart cup holds more. The Bible makes it very plain that there will be differences among the redeemed.

III. This leads us to a third inference from Christ's command, namely, that the accumulation of spiritual wealth should become with us a dominant passion. "No man can serve two masters." "Ye cannot serve God and mammon." One or the other must be the dominant power. Therefore the Christian must choose between coming under the sway of the world spirit or of the other world spirit, between making the accumulation of worldly wealth or the accumulation of spiritual wealth his dominant passion. Christ told us plainly which to choose.

IV. When it is thus accumulated spiritual wealth is absolutely imperishable. This is what Christ said, that secular treasures are exposed to danger, money will rust, grain become blighted, garments moth-eaten, and that all alike are exposed to the thief, but that spiritual wealth is imperishable. It is not possible for spiritual wealth to perish. The reason is that it is not something outside of a man at all, nor something added to a man. It is the man. It is riches incorporated into his being, a part of and as imperishable as his identity.

✓ FINDING OURSELVES.

"And when he came to himself." Luke 15: 17.

The prodigal had not only run away from his father, and his family, and his home; but he had run away from himself. He "came to himself," found himself, made a real self-discovery of himself.

I. The common need of self-discovery.

The prodigal son was not the only man who has needed to discover himself. "The heart is deceitful above all things and desperately wicked," and one of its deceits is to hide its own deceit, and thus prevent a man from discovering his own wickedness. "Is thy servant a dog that he should do this thing?" asked Hazael, in his need of self-discovery. "Although all men should be offended, yet will I never be offended," was the proud, sincere, mistaken boast of even a Christian apostle.

II. The means to self-discovery.

1. First, the being let run our course in sin. The prodigal went on his own way and came to self-knowledge. It was when he touched bottom, that he made the real self-discovery and knew who and what he was.

Out in the far country of experience, when sin has come to its fruitage, sinners find out that they are sinners.

Peter found himself out in this way. He had been well warned by Christ himself, of the weakness that was in him; but he would not believe it, until he went on to find through base denial, falsehood and blasphemy, the tremendous possibilities of evil that dwelt within him. In some similar way thousands of people have been led to know themselves.

2. Another means of self-discovery is by contrast. Job justified himself until he saw the glory of God, and then he exclaimed: "I abhor myself and repent in dust and ashes." Isaiah, confronted with a vision of God, exclaimed: "Woe is me! for I am undone, because I am a man of unclean lips." Peter, when the glory of Christ flashed upon him in the miracle of the great draught of fishes, cried out: "Depart from me, for I am a sinful man, O Lord." Each case was one of self-discovery by contrast, and so men come to know themselves still.

3. Still another means of self-discovery is through the workings of God's Holy Spirit. The Spirit opens our eyes, causing us to see ourselves in a true light. When you see yourself moved by unholy motives, agitated by sinful passions, seeking selfish ends, not honoring God, or living to God, or desiring to know God, then you may be sure that the Holy Spirit is working within you, bringing you to a wholesome and hopeful state of self-knowledge.

III. The desirable results of self-discovery. They should be the same as in the case of the prodigal, conviction, contrition and conversion. Back to the father's heart and the father's house, and the father's help. Whether we are Christians or among the unsaved this is what self-discovery should always mean, the causing us to flee to God for his grace, mercy and help.

HIGHER CRITICISM.

"Brudders an' sistahs, you alls know how de bes' min's ob de schollahs has done got past b'levin' all dey reads in de Ole Test'ment. I'se done study hit myself an' is druv to de 'pinion dat hit am true. You can put no 'pendence on de writings ob dem ole autho's like Moseo an' Exodust, kase dey all own up dey done fo'got more 'an dey remembahs. Hit say right out plain dat Abram, he fo'got Isaac, an' Isaac fo'got Jacob, an' Jacob he done fo'got Joseph, and hit peers like dey all fo'got all dey evah knowed, an' 'cose you can't put no confidence in 'em."

Dr. James M. Gray said recently that the publisher of the Biblical Encyclopedia and Museum had rendered preachers of moderate salary a service in selling it at the low price of $5.25. See page 63 to learn whether you agree with him.

When you consider that you are getting the cream of sermon libraries that would cost you $150 to $250 for 2½ cents a sermon in Pulpit Power and Eloquence you will realize the value of the book advertised on page 48.

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There is no need of cutting, drugging or probing the eye for any form of disease, for a new system of treating difficulties of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket battery and is known as "ACTINA," It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J. Reid, St. Augustine, Fla., writes: "Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used 'Actina.'" A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on approval postpaid. If you will send your name and address to the New York and London Electric Association, 929 Walnut st., Dept. V., Kansas City, Mo., you will receive absolutely free, a valuable book, Prof. Wilson's treatise on the Eye and its diseases; also on diseases in general, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors failed.

CURRENT ANECDOTES

"PUBLISHED EXCLUSIVELY FOR MINISTERS"

A paper furnishing illustrations and their morals, for religious public speakers.

(*Incorporating Cut Gems, Troy, N. Y.*)

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Issued OCTOBER, 1901. Monthly

This number is the first of volume three, and to carry our new departments and the index for volume two it is enlarged to 64 pages, and will probably remain that size until January, and whenever the good things prepared for our subscribers can't be squeezed into 48 pages.

With the third volume we advance the price to $1.50 a year, but not forgetting our promises to our old friends who have helped us to pass the 5,000 mark, we have arranged it so that those on the list now by entering the continuous subscription list, have the advantage of the $1.00 price as long as they stay on the list. But new subscribers and returning prodigals will find the fatted calf and feast ready and the welcome sign out, but the price will be $1.50 per plate instead of $1.00. In other words we stand by the elder brother who stands by us.

We introduce you to two new regular contributors this month, J. Newton Brown, who will conduct the religious Review of Reviews, and John H. Hunter, who will give us a series of six articles on personal work, or fishing with hook instead of net. Many Christian men claim that more men will be saved by personal than by public preaching. Mr. Hunter is considered an authority on this subject, and as is known is connected with the Moody Bible Institute, Chicago.

Many of our readers will be delighted to meet Russell Conwell for the first time among our special contributors, and his reminiscent illustrations will be a gold-mine to many. Next month A. T. Pierson will give us another lot of seed-thoughts, the kind that you read about in Matt. 13: 23.

Our special article this month on the influence of trusts is very interesting and is from a man who is an authority on those matters. He is a prominent physician, and if I had space could tell you some interesting things about him. You may not agree with him, but one of the most conservative preachers in Cleveland said it was a most able paper on a vital subject and advised him to submit it to the ———. That paper and several others didn't have room for it. It occupies only a few pages and I knew you would be interested in it. I have invited J. M. Buckley of the New York Christian Advocate to reply to it next month, but have not heard from him yet.

Some of our friends are afraid we will lose sight of our illustrative department with all these additions and improvements. We are adding to and improving that all the time. These other things are additions that have been requested by quite a number of our readers. We have a New Year's announcement up our sleeve for the illustrative department that will make you a more enthusiastic admirer of Current Anecdotes than ever.

We wish you would take your October number of Current Anecdotes and turn to page 553, and note that the Purina Mills, 828 Gratiot street, St. Louis, Mo., will send you enough breakfast food, five 2-pound packages, to last two months, throw in 12-pound sack of entire wheat flour and pay express on it anywhere in the United States for $1.00. This is no particular favor to the Purina company, as they lose money on it, but it's an opportunity you should embrace.

There is another advertisement you may have overlooked. It is on pages 530 and 531. If you want to add Talmage's sermons to your library you have an opportunity that will not come to you again. You can get the 20 volumes for $15, $1 down and $1 a month for fourteen months. If you do not need twenty volumes, get another preacher to join you and take half of them. 75c a volume for a 400-page book is not a high price for paper and binding to say nothing about the sermons. Address Christian Herald Book Dept., 141 Bible House, New York.

THE LECTURE COURSE FOR SMALL PLACES.

Several inquiries have come concerning the lecture course in small places, and as to what can be secured for "fill-in" nights. The Interstate Lecture Bureau, Caxton Bldg., Cleveland, O., gave me the following prices on these attractions:

Germaine, the magician, and his sister, a splendid evening's entertainment, Northern Ohio $35, anywhere $50, but if two adjacent towns can use him on successive nights they can secure a reduction. The same prices apply on Katherine Eggleston, a well-known reader; Ralph Parlette, a humorist and character sketch artist, and the Coit Novelty Co. Information from other bureaus will be given in the next issue.

The decision as to what were the best 100 sermons of the 19th century came from some 18 or 20 leading preachers and college presidents of the United States and England. This provides the rarest judgment ever used in making up a collection of sermons. See page 48.

UNUSUAL.

SAILOR'S OPINION OF PRAYING.

Two boys, belonging to the chaplains of two different men-of-war, entertaining each other with an account of their respective manners of living, "How often, Jack," says one of them, "do you go to prayers?" "We only pray," replied Jack, "when we are afraid of a storm, or are going to fight." "Ay," says the former, "there's some sense in that; but my master makes us go to prayers when there's no more occasion for it than for me to jump into the sea."

A GLASS IN THE PULPIT.

A Scotch parson, fearing his hair was not properly parted in the middle or that he had a smudge on his nose, he quietly and significantly said to the beadle—there being no mirror in the vestry: "John, could you get me a glass?" John disappeared, and after a few minutes returned with a parcel underneath his coat, which, to the astonishment of the parson, he produced, in the form of a lemonade bottle with a gill of whiskey, saying: "Ye maunna lat on aboot it, minister, for I got it as a great favor, and I wadna hae got it ava if I hadna said it was for you!"

NO RELATION.

A ludicrous mistake happened at a funeral in Mary-le-bone. The clergyman had got on with the service, until he came to the part which says, "Our deceased brother, or sister," without knowing whether the deceased was male or female. He turned to one of the mourners, and asked, whether it was a brother or sister. The man very innocently replied, "No relation at all, sir, only an acquaintance."

HER RIGHT.

An exchange tells a true story of a little girl, the daughter of a clergyman, who was ailing, and in consequence had been put to her bed early.

"Mamma," said she, "I want to see my dear papa."

"No, dear," said her mother. "Papa is not to be disturbed just now."

Presently came the pleading voice:

"I want to see my papa!"

"No," was the answer, "I cannot disturb him."

Then the four-year-old parishioner rose to a question of privilege.

"Mamma," said she, "I am a sick woman, and I want to see my minister."

PENNIES AND BUTTONS.

A small boy had a dog which he had named Fido. One day at dinner the boy's father noticed him take the best portion of the roast beef which had fallen to his lot, and place it on another plate. Upon inquiry, the father learned that the meat was for the dog, Fido.

"My son," said the father, "it would be better if you ate that meat yourself, and gave Fido some of the scraps which are left." The boy protested, but the father was obdurate.

At the conclusion of the meal, the boy took out to Fido a plate heaped with scraps of the roast. "Here, Fido," said the boy, "I wanted to make you an offering, but here is only a collection."

MARRIAGE FEE.

A quaker married a woman of the Church of England. After the ceremony, the vicar asked for his fees, which he said were a crown. The quaker, astonished at the demand, said, if he would show him any text in the Scripture which proved his fees were a crown, he would give it unto him: upon which the vicar directly turned to the twelfth chapter of Proverbs, verse 4th, where it is said, "A virtuous woman is a crown to her husband." "Thou art right," replied the quaker, "in thy assertion; Solomon was a wise man; here are the five twelvepenny pieces, and something beside to buy thee a pair of gloves."

WOULDN'T RUN THE RISK.

A certain lady assured her husband that she had never told him a lie nor ever would. He told her that he did not doubt it, but would hereafter cut a notch in the piano when he knew she deceived him.

"No, you won't," she screamed; "I'm not going to have my piano ruined."

THEY'D WASH.

A writer in Good Housekeeping has related his experience in listening to a choir in "an elegant church where they worshipped God with taste and in a highly esthetic manner."

"Off started the nimble soprano with the very laudable though striking announcement—'I will wash.' Straightway the alto, not to be outdone, declared she would wash. And the tenor finding it to be the thing, warbled forth he would wash. Then the deep-chested basso, as though calling up all his fortitude for the plunge, bellowed forth the stern resolve that he would wash. Next a short interlude on the organ, strongly suggestive of the escaping steam, or plash of the waves, after which the choir individually and collectively asserted the firm, unshaken resolve that they would wash.

"At last they solved the problem, stating that they proposed to 'wash their hands in innocency, so will the altar of the Lord be compassed.'"

BIRD IN HAND.

"Mr. Heavyweight," said the minister, "is willing to subscribe $10,000 for a new church, provided we can get other subscriptions making up the same amount."

"Yet you seem disappointed," said his wife.

"Yes, I was in hopes he would contribute $100 in cash."

Orders are coming rapidly for Pulpit Power and Eloquence or the 100 best sermons of the 19th century. The price is $3.50, but by filling out blank on page 49 you get the book for $2.50.

PRACTICAL PLANS

Successfully Operated by Aggressive Workers.

FIRST PAPER.

The following plans and suggestions have been carefully culled from a large number we have had under review. We have sought to eliminate everything except that which involves the "how" of the work, and we believe our readers will find more helpful hints and suggestive ideas than can be found in like space in any book or periodical published. In some cases we give the name of the pastor or worker who originated the plan or who has successfully operated it; in other instances it has not been possible to do this. Some of the methods are original with the editor of this department, and which we wish always to give credit when credit is due; our chief end is to pass on the good things, that whatever of inspiration or help there may be a plan brought to our attention may be extended. There are no patent rights on plans of church work, and the church worker who has the spirit of the Master will rejoice to see others benefited by use of a plan which has proven a blessing to him or his church. This series of papers, "Practical Plans," will take the place of the former series "How to Make a Working Church," and the editor of this department would greatly appreciate contributions containing outline of any plan which has been successfully operated. It is our ambition to make this series of articles the most helpful of anything of the sort ever published in America.

Let it be borne in mind always that in any effort there are three elements of success: men, means and methods. The men should be consecrated to service, ready to give it, and to be skillful and self-denying. The means may be of any kind. God works by means but chooses His own. The methods should be bold and comprehensive. The best devised plan may fail; the poorest may succeed. The secret is to have men, means and methods which are God-inspired.

HOW TO CONDUCT AN "AFTER MEETING."

(1) It must be planned for; the best Christian workers ready, with their Bibles, for close hand-to-hand contact with inquirers, and to meet by an appeal to the Word every objection or obstacle to immediate and intelligent choice of Christ.

(2) There must be no undue formality, no waiting for someone else to move, for while the worker hesitates and lingers the golden moment has fled. Variety is very helpful. Avoid running in ruts.

(3) Now the inquirers are together in the inquiry room; there may be a plain talk to them in a body, explaining very simply the way of salvation, the nature of faith, and its supreme act of choice in the personal acceptance of Jesus as Saviour and Lord; or,

(4.) Some clear-headed disciple may tell in a few words just how he was saved.

(5.) Another may offer to answer any questions which may be asked.

(6.) But the great end to be kept in view is to get before every soul the duty and privilege of unconditional surrender to God in Christ; and, to secure this result, personal contact with each, one by one, is the surest road to success.

SOME SUGGESTIONS ON PASTORAL VISITING.

(1) Address a letter to the united head, father and mother, of every family in your charge, stating that it is your purpose to make a pastoral call in the near future on every family in your parish; that your wish is to meet, if possible, each member of the household, especially the children, and if convenient to read a portion of God's Word and pray with them in the home.

(2) Enclose with the letter a card printed and ruled so that on it may be written the given names of all the children, their age, whether baptized, members of the church, in the Sunday School, Young People's Society, etc. Also space for remarks, or special information or request. Ask that the parents fill out the card and return to the pastor for his guidance. [See page of forms.]

(3) As these cards are returned enter them by streets and numbers on the Pastor's Pocket Directory for Systematic Visitation (which may be from Pastors' Supplies Co., Washington, Ga., for 15 cents, post paid), making note of any fact of special import.

(4) Select the daily calls by neighborhoods, so that no time may be lost in going from house to house. Announce from the pulpit on Sunday that the following week you will visit in certain streets, or neighborhoods, thus in-

suring a measure of preparation on the part of the family for the pastor's visit.

(5) Decide how often annually each family shall be visited. Divide the membership by the number of weeks in that portion of time and the quotient will be the number of calls for each week.

(6) Make it your habit to call upon some one every day. This will always keep your heart open to incitements and inspirations as well as bind the people more strongly to your ministrations.

(7) Duties become pleasant when made plain and systematic. No pastor can be efficient in pastoral duties who does not work by method. It is often said of pastors (in the way of praise, too), that they are not great preachers, but great workers. The great pastors have even a stronger hold upon their people than the great preachers. They and their churches are held together by the ties of the heart.

Note.—We commend especially the pastoral letter and card to be filled out and returned to pastor. We have tried the plan with results most gratifying.

HOW TO REACH PEOPLE OUTSIDE THE CHURCH.

It is not enough that the pastor be in touch with the members of his church; he ought also to know the people about his church.

(1) A house-to-house canvass is a successful systematic method, which will result in great good both to the people reached and those doing the work. The purpose of such a canvass is to learn who and where the people are; what, if any, have been their church affiliations; and what are their church preferences. In a word, what is the religious and social status of the community.

(2) In the city a number of churches usually co-operate in making such canvass. In the country or smaller city the canvass may include all the churches of the community.

(3) These churches or the pastors should appoint suitable persons and apportion sections of the district to be canvassed to each church for the purpose of learning the church status of each person within the district.

(4) A careful record is kept of every visit by the canvasser in a blank form provided for that purpose. We would suggest a card for each family visited, ruled and printed so that in easily available form may be written every fact of importance. An admirable form will be found in our "Ways and Means" section, this number.

(5) The several churches making the canvass should have stated meetings. Reports from the canvassers should be handed in and the cards assorted according to church preference, and turned over to the several pastors co-operating in the work. By them each family is then carefully considered and their peculiar condition or needs discussed, and ultimately met or provided for.

(6) This canvass is then followed up by everything within the churches' power for winning the people to Christ and to His service. One of the most successful means, and one that prepares for other influences, is the house-to-house visitation. This method is almost always attended with gracious results.

(7) There is no larger field for the personal activity of the members of the church than that offered by house-to-house visitation, and it is a comparatively easy thing to go with at least a personal invitation to the church services, when the entrée has been given by the house-to-house canvass.

HOW TO DEVELOP WORKERS.

(1) Call a conference of workers. Ask that every member, young and old, male and female, who is willing to do some definite work, attend. Cordially invite all present to participate freely and frankly in discussions, asking questions and presenting difficulties on any subject connected with Christian work, no matter how simple the difficulty or inexperienced the worker. Informality and freedom are most desirable.

After consultation, inquiry, conference, select some definite things that need to be done in the church and parish; classify, and then beginning with the first item ask for volunteers to do that particular work. The secretary will enroll their names. So on down the list, item by item. A number will likely volunteer to engage in more than one line of work. This can be easily adjusted. Then let the pastor, who should be chairman of the conference, appoint a leader for each band or committee.

The several leaders will arrange for a meeting of their band or committee.

The leaders, with the pastor, will form an executive committee, their duty being to plan the work, take general supervision of the entire field, and also to arrange the stated conferences of all the workers.

The pastor will give an evening in his study to each of the several bands, in which he, or other experienced workers, will give definite instruction as to methods and plans of work.

SUGGESTIONS:

(1) Request each worker to have ready at every general conference some original suggestion or clipping bearing upon the line of work in which they may be engaged. This will make them watchful and alert in their reading and will do much to keep up their interest and develop them as Christian workers.

(2) Ask for incidents and illustrations drawn from actual experience in their several lines of work.

(3) Once each quarter give a Sunday night service to the workers. Have brief reports, carefully prepared papers, and a general report of the work. At the close of this service distribute "Enlistment Cards" through the congregation and thus secure recruits for your bands.

These suggestions are all practical; they have been tried and actual experience has demonstrated their efficiency. The brief bare outlines given can be adapted and developed to meet the conditions in your church. Inaugurate a movement along these general lines and the results will prove most gratifying.

That Sunday Evening Service.

Down in Georgia the farmers have a saying, "There's more in the man than there is in the land." The thought in the epigram has its application to pastors and their work. One pastor succeeds in a church when another with same material and identical conditions fails. There are few, however, of even the most successful pastors who have not met difficulties and discouragements in "that Sunday evening service." A few practical suggestions may prove helpful to the pastor with this problem still unsolved.

(1) Put yourself, brother pastor, in the place of the man who is not a preacher, the one in the pew, to realize if possible why he is inclined to the church when he attends.

The man in the pew has been heard to say, "I go to this church because of the good music," "I go to that church because the sermons are short," "I go here because the pastor and people are social." "I go to hear this pastor because there is life and power, 'snap and go' in the service from beginning to end, and when the preacher has finished his discourse he quits."

(2) Now, the wise preacher is the one who, hearing these statements, carries them to his study and there carefully weighs and considers. Is there anything wrong in making a service conform in some good degree to these requirements? Can we not have good music? Why need I weary a congregation with a long discourse when a short, pointed, earnest sermon would accomplish better results? May I not arrange to give a cordial greeting to very many of my Sunday night congregation, especially to the stranger or occasional attendant? Is it not possible to bring my people to be more cordial? All these are possible if the pastor will give himself to the effort.

(3) The preacher who sees great possibilities in the Sunday evening service, and will make it a success, must in every available way secure the co-operation of the church membership. This means, first of all, that they must, as far as possible, attend. Stir your people up at this point.

(4) The use of programs or printed responsive services gives variety to a service, and could be adopted with profit for a period of several months at a time. It has the advantage of enlisting the people in the conduct of the service. Don't make the fatal mistake of having the responsive service too long.

(5) The circulating of topic cards announcing series of sermons or services, has advantages. They attract the attendants to more than one service; they make people of the community feel that the church is alive and aggressive, and especially do they furnish an easy means for enlisting the church members in Christian work.

Half of the first edition of Pulpit Power and Eloquence has been ordered in advance. The only way you can be sure of getting a copy of the first edition is to fill out the blank on page 49.

✓ Soul-Winning by Personal Work,

OR FISHING WITH HOOK INSTEAD OF NET.

By John H. Hunter.

The first of a series of six articles.

I. THE NEED.

The need for this form of Christian effort is twofold.

First, that the Gospel may be taken to those who will not, or perhaps cannot, come to hear it, and

Second, that some who do come to hear it may have it so presented as to meet their individual need, have their difficulties and prejudices regarding it overcome or removed, and be saved through believing it.

For the accomplishment of both of these ends, personal work, and that alone, is adequate.

There can be no question as to the reality of the first-mentioned need. The Master's own command is "Preach the Gospel to every creature." Mark 16: 15. His mission He declared was "to seek and to save that which was lost." Luke 19: 10. But "every creature" will not come to church, or mission, or cottage meeting, or even open air meeting to listen to the Gospel, even though he be invited. Many of the "lost" are so hopelessly lost as to know and care nothing about the possibility or desirability of being found. It is our business to seek and find them. What a large and important section of our population is in this condition! It is commonly said that two-thirds of the people of our towns and cities are non-church-goers. In some places this estimate is far too conservative. At a ministers' meeting in an eastern manufacturing center some months ago, two of the brethren were talking about the church attendance. One declared that his denomination might shut up one-third of their churches and have room to spare in the remainder. The other said his denomination might do the same. The population of the field represented was placed at about 60,000. It was suggested that on the above basis there would be 20,000 church-goers. The brethren declared that was entirely out of the question, and some weeks' observation of several of the churches confirmed their statement. An inquiry as to what was being done for the more than 40,000 non-church-goers revealed the fact that practically nothing aggressive was carried on. What a splendid field for consecrated personal work, carrying the Gospel to those who need it, and yet know not their need or its remedy!

As a matter of fact, does the New Testament anywhere command unsaved men and women to go to church, mission, or anywhere else to find out the way of salvation? Is not the command always to the saved ones to carry the Gospel to the unsaved? And not by precept alone is it enforced.

Our Lord Jesus himself sets us an example While willingly and gladly teaching and preaching to those who came to Him, He went after the busy fisherman by the lake, the business man at his office, the poor outcast woman at the only time and place he could deal personally with her, the bloody persecutor on his inquisitorial death-raid, and many others. The apostles followed His example as

the Acts plainly shows. Today, as then, business, politics, pleasure, religious delusions and sin prevent the lost from attending the preaching of the word. If the Master's wishes are to be obeyed, and His example heeded, we must go out after them, and not wait for them to come to us.

As to the reality of the second need. Is it not true that many attend church for years without being saved? Five hundred churches of one denomination, in four large states, reported recently that during the preceding year not one new member had been received into fellowship. Yet unsaved people were in attendance, without doubt. Would there not have been a different report had the preaching and teaching been followed up as in apostolic days by personal hand-to-hand work? In Paul's farewell to the Ephesian elders (Acts 20), we find how he followed up his public work by private personal dealing.

The very simplicity of the way of salvation makes it hard for many to grasp. Nor need we wonder when we remember that naturally we are all blind to spiritual things. (II Cor. 4: 3, 4.) Then, too, from constant hearing the terms in which the Gospel is often set forth have lost their force, and their meaning is missed. Many an one reared in a Christian home has wished for years that he could understand what the Bible means by "believe on the Lord Jesus Christ and thou shalt be saved." The hearer in the pew has difficulties and doubts that cannot be successfully combatted at such long range as the pulpit. The careless sinner has no desire to approach the minister or other Christian worker on the matter of accepting Christ. He simply wants to be let alone. And the awakened sinner, though he longs to know how to be saved, is often too shy and timid to make the first advances toward finding out the way.

At the close of an evening service some months ago, the preacher while talking to a young man about accepting Christ, was asked to speak to a middle-aged woman in another part of the church. He was told that she was not sure she was saved. A few pointed questions drew from her the fact that she did not even know clearly the way of salvation. This was not altogether the preacher's fault, for he had set forth the Gospel as plainly as he knew how to put it. Doubts and difficulties, however, some doctrinal, some practical, and habits and courses of conduct had formed a most effective barrier to the Gospel message. These were now related by her for the first time. Carefully and prayerfully she was shown and made to read for herself in the Bible suitable passages to remove these obstacles. Her need of a Savior, the perfect, finished work of the Lord Jesus, His fitness to be her Savior, her belief in and acceptance of Him as the only way of salvation were all set before her. And grandly did the Sword of the Spirit accomplish its mission. In about half an hour she closed with the great offer, and kneeling down confessed her sin, told God she accepted Jesus and thanked Him for forgiveness and eternal life. She was then shown the necessity of confessing Christ before men, of daily Bible reading and secret prayer, and of going to work to bring others to the Lord. She immediately went to the friends who had waited for her, and told them with tears of joy how Jesus had saved her, giving them scriptural warrant of her faith.

Some years ago a young Irishman just landed in New York, through the kindly influence of a Christian friend, joined a Bible class in the Fourteenth Street Presbyterian church. A weekly prayer meeting was held in connection with it every Saturday evening. At one of these the teacher asked the young fellow to wait a few minutes after the others had gone. Taking him into a corner of the room the importance of an immediate decision was presented and urged. For years that young man had attended church and Sunday school regularly, had been surrounded with Christian home-influences, had known he ought to be a Christian, had wished he knew what it meant to "believe," but not till that evening was it explained to him. Lovingly but firmly was he held to the point till he accepted and surrendered. Today he is teacher of a large class of young men, the president and many members of which, won for Christ by similar hand-to-hand work, are reaching out and winning other young men.

These are but samples of a large class of young and old men and women, some careless, some anxious, yet attending church, Sunday school and other services, hearing the word again and again, waiting but for some wise, loving pastor or other personal worker to help them over their difficulties and bring them to a decision.

How to approach them, and appropriate passages of Scripture to use with them will be set forth in succeeding articles.

STEREOPTICON FOR SUNDAY EVENING SERVICE.

The problem of the Sunday evening service may be solved by the use of the stereopticon one Sunday night a month. A good instrument can be bought for $25 to $50, and this money may be earned by giving an entertainment on a week-night with it. Slides on any subject can be rented from $2 to $5 per subject, this giving you forty or fifty slides. One pastor who has tried it says that the stereopticon does not detract from the sacredness of the Sunday evening service, but that everything wants to be arranged so that the sermon and pictures move along rapidly. If there is much delay small boys are apt to become mischievous in the dark. I would think once a month sufficient for the winter, as the stereopticon will bring out the non-church goers, with the chances that they will come the following Sunday night. About the time they lapse into unconsciousness again the invitation for the second month's entertainment is before them. Don't give a lecture because you have a stereopticon to accompany you, but preach the gospel. In illustrating any part of the life of Christ it would be well to wind up with Holman Hunt's "I stand at the door and knock, or the Light of the World," pushing home the truth before the light is turned on. Any one having had additional experience with the stereopticon Sunday nights will please contribute it.

Hundred and Fifty Valuable Books for the Minister's Library.

BY KERR BOYCE TUPPER, D. D., LL. D.

Pastor First Baptist Church, Philadelphia.

May be ordered through Current Anecdotes Co. if your bookseller does not have them.

In a letter recently received from a brother minister was this sentence: "Will you gratify one who lives in a community where there is no first-class book store nor library, by furnishing, at an early day, a list of some hundred or more of the best theological works published during the last few years, making up the list largely of books issued during the last year or eighteen months?"

Complying with this intelligent request the writer would ask the readers of Current Anecdotes to note, as they scan this article (1) that though a minister's library should have many kinds of new books, it is a list of theological works only that is asked for; (2) that along with new books there are mentioned here, because of their value, a few strong and noble works which have been published a good many year; (3) that some of the new books of this list are quite "liberal" in trend, and, for that very reason, are commended as works which may be especially helpful to the evangelical minister; and (4) that it is not claimed by the writer that the list furnished is a thoroughly satisfactory one (for many books not mentioned here will be thought of by careful readers), but only the best which one with a limited acquaintance with books can present.

Doctrine and Development, H. Rashdall—Methuen & Co., London.

The Imperial Christ; The Spirit in Literature and Life, John P. Coyle—Houghton, Mifflin & Co.

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CORPORATION FOR PROFIT.—[Continued from page 22.]

common knowledge. A corporation organized to make money must serve Mammon with singleness of heart or be crowded to the wall, and as these corporations multiply and combine, and as businesses owned and conducted by individuals become less and less a factor in the sum total of business, corporation ethics displaces Christian ethics in the domain of business, and there is disseminated a double standard of morality, till it is now a commonly accepted notion, a "working hypothesis," in fact, that while the teachings of Jesus constitute an excellent rule for governing the personal relations of men, they are only remotely applicable to the requirements of business. And they are indeed inapplicable. The ethics of a faith whose foundation principle is to give service cannot possibly obtain in the conduct of a business whose chief object is to get profits.

I remember as it were yesterday the first time this incongruity between a man's personal religious principles and his duties as an officer of such a corporation was forcibly brought to my own notice. I was in charge of a mission Sunday school in one of our large cities. One Sabbath afternoon as I came to open the school the din of hammering iron greeted my ears as I drew near and I saw the street full of gangs of men, busy and noisy, laying a railroad track just in front of the church door. The executive officer of the corporation, the man who hired these men to desecrate the Lord's day, was a prominent officer in one of the leading churches in that city, and that was the example he was setting before the boys and girls we were trying to imbue with a reverence for the Sabbath! It grieved me sorely and I remember speaking with some asperity of what seemed to me the glaring inconsistency of his conduct. But I can now see plainer than I did then the dilemma in which this church officer found himself. The corporation had just secured a valuable franchise from the city council. Saturday there were threats of an injunction. It could not be issued before Monday morning. If he began at once and worked all day Sunday he could have the cars running down that street and be in actual possession before the court convened. If he hesitated there would result prolonged, vexatious, and costly litigation, with a possible total loss of a franchise worth millions. Speaking in a business way, what right had he to allow his personal Sabbatarian notions to jeopardize the pecuniary interests of the corporation and the investments of the other stockholders committed to his charge? He did as business men have to do under such circumstances; he was strictly honest with the stockholders; he served their pecuniary interests with unswerving fidelity; but in so doing he was obliged to hold in abeyance his own personal convictions regarding Sabbath observance, as, doubtless, at an earlier date, when the franchise was pending in the city council, he had felt it necessary to waive his personal scruples respecting methods of influencing that body, methods which we can hardly believe to have comported with his higher ideals of civic righteousness. So the question how far one can be a man of strict integrity and consistent Christian principle and yet succeed in business depends somewhat on the kind of business; somewhat on the position to which he may aspire; and somewhat on how much of a fortune he expects to amass. For even in the employ of those great corporations whose success has been most deeply tainted with questionable transactions, there are still places, and not a few, in which a man devoutly Christian can work for years, earn a comfortable living, and with careful management, even accumulate a moderate competence without being asked to do anything which will offend his conscientious scruples. The service of men of honesty and integrity is always needed by these corporations and it is for their pecuniary interest to keep such men honest and upright. But in order to become successful in those branches of the business where the deals are made and the wires pulled; in order to enable his own corporation to hold out against its competitors or to force them to assent to absorption, a man cannot permit himself to harbor scruples about "fighting the devil with fire," or, in other words, certain areas of his conscience must have become "seared as with a hot iron."

The corporation organized for profit is the Anti-Christ of today. It is the institution about which the powers of evil rally, for it enables them to most effectually combine and concentrate their pernicious activities, and it is through this instrumentality chiefly that they are aggressively exerting their baleful influence upon the modern world. Back of the greatest and most pressing social problems of our time stand corporations for profit fostering the evil for the money there is in it. The "Labor Problem" as it now confronts us is but one of the phases of the corporation problem; civic corruption is another; the "Liquor Problem" still another. Try to purify municipal politics and almost at the first step you encounter the street railroad ring; the gas and electric light rings; the paving ring; and numerous lesser rings: all corporations organized for profit, whose gains go up as the integrity of municipal servants goes down, and whose profits would be reduced to only a moderate interest on capital actually invested if by any inadvertence or neglect they should once permit the election of a strictly honest and thoroughly efficient municipal administration. Municipal corruption is what they thrive on and it would be suicidal for them not to foster it, "on the quiet," of course. It is the same story with State and Nation. Try, for instance, to regulate the liquor traffic and you are not long in finding out that the Whiskey Ring and the Beer Ring, corporations organized for profit and for whom more drunkenness means larger profits, carry greater weight with municipal, state and national legislatures than all the moral influences that millions of Christian voters can bring to bear. And we may set it down as a rule to which exceptions are comparatively infrequent, that when corporations for profit bring the concrete pressure of their pecuniary interests to

bear against the moral obligations of an abstract principle, money wins. And bribery is by no means always necessary; oftentimes personal influence is far more efficacious. We may continue to pray, as we have prayed for the Divine blessing on our efforts; we may still strive, as we have striven, for purity and integrity in public and private life; we may organize crusades against the grosser and more obviously offensive forms of vice; we may labor even more devotedly to reclaim the fallen; but it is more than likely that our prayers will be in vain and our efforts in vain, for so long as we continue to foster the "accursed thing" and permit it to grow and flourish in our midst, we can hardly expect God to intervene miraculously to prevent our suffering still more grievously from its unwholesome fruits. These fruits, the moral results of our marvellous material progress, were very tersely summed up recently by the Rev. Dr. John Clifford, of London, Eng. "The triumph of our industrial progress," he says, "has led to the steady degradation of public life, the steady failure of character, and the steady decline of decency."

And how could it be otherwise? These great corporations which have grown up along with our material advancement are not persons endowed with conscience and susceptible of moral impulse. They are things; mere creatures of statute law and organized by their incorporators primarily for private gain. Selfish in their purpose, and of necessity unmoral in their very nature, they cannot but tend to degrade the standard of public and private morality more and more toward the level of their own sordid aims, as a larger and larger proportion of the population become their servants and dependents. It follows, therefore, as a matter of course, that these corporations and vital Christianity cannot flourish side by side. Industrial development must, indeed, go on, and production and exchange on a still vaster scale, but the corporation for profit is no more necessary for successful production and exchange than kings are essential to just government. There was a time when even the more intelligent actually thought that nations had to be owned by kings, but we think we know better now. And very many are coming likewise to believe that the corporation system of production and exchange for private profit has, in turn, outlived its usefulness; that its inherent moral defects outweigh all its material advantages. Moved by this conviction there is an undercurrent of sentiment setting in toward public ownership of railways, telegraphs, municipal monopolies and other trusts as the only practicable means by which industry can be rid of the moral blight of the corporation for profit. True, municipal, state, and national administrations are far from perfect as yet, but they are organized for service rather than for mere private gain, and that fact is, in itself, a strong impulse toward betterment. They would be, doubtless, far better than they are did not the professedly Christian voter so grossly neglect his civic duty. Moreover, by far the larger part of the corruption creeps in where the corporation for profit comes in contact with the public service, debauching the service for private gain. The wonderful improvement of the U. S. postal service within the memory of most of us; the change from the spoils to the merit system, is one example showing how the public service tends toward a higher standard of integrity and efficiency. The U. S. Marine Hospital service, the Life-saving service, the fire service in our large cities are also cases in point. When once an industry has passed out of the possession of corporations for profit and under the control of the public service it is no longer under conditions where it must needs serve Mammon. No longer being, first of all, obliged to declare dividends, the industry conducted by the public service, and solely for the service of the public, is not under the business necessity of asking how cheaply can a man be forced to work, but is free to consider how much ought, in justice, to be paid for such work. It no longer has to work men at such meager wages, for such long hours, and with so uncertain a tenure that they have no moral right to marry, for marriage can only mean to them one of two alternatives: either they must become resigned to seeing children grow up stunted in body and soul because in all human probability the child can neither be fed, clothed, or trained as he has the right, and ought to be, or, as is only too often done, they must practice antenatal infanticide. The public service need not work girls and women under conditions that undermine physical health, and at wages that offer a premium to open or clandestine prostitution. It need not set little children to slave in mine, sweatshop and factory, to become stunted or maimed, or to die before their 'teens of diseases due to their occupation. In short, the public service need be guilty of none of those inhumane practices to which the necessity of declaring dividends impels the corporation for profit.

Sooner or later the Christian church or some branch of it will become alive to this essential antagonism. It will come to realize that the "good seed" cannot grow and bring forth fruit in a soil which has become stony under the hardening influence of the corporation for profit, as it formerly became conscious of the "irrepressible conflict" between chattel slavery and the spirit of Christ's teachings. When the moral sentiment of the Christian church had ceased to uphold slavery it was not long before the legal supports were knocked out from under it and men were no longer property. With a larger sense of human brotherhood there is coming a deeper realization of the profound and inherent iniquity of corporate ownership for private profit of those great industries by which a nation lives. Responsive to that widening sense of brotherhood and a deepening conviction of personal responsibility for the sins of the body politic the disciples of Christ will again have the courage to "lay the axe at the root of the tree" nothing doubting that with God's help they will be enabled to uproot this giant evil as their fathers uprooted chattel slavery upwards of forty years ago.

If you would know the value of the Biblical Encyclopedia and Museum, try to buy a set from some one who owns one. See page 63.

BANKS' SERMONS.

Vol. II. INCORPORATED WITH CURRENT ANECDOTES. No. 10.

A Soul Among Lions - A Study of Browning's Saul.

"My soul is among lions."—Psalm 57: 4.

One of Shakespeare's characters describing the reckless attack of certain desperadoes says they

"Like lions wanting food,
Do rush upon us as their hungry prey."

David says that he found the temptations and trials of life to be of that sort. He was reverent toward God and was seeking to do the will of God but that did not save him from the lion-like assaults of his enemies. Let no one imagine that goodness is a guarantee against the trials and temptations of this world. Christ was tempted and tried. He spent forty days in the wilderness with the wild beasts. Satan assailed him as a roaring lion, seeking to devour him, and we must not expect to be greater than our Lord. The greatest and noblest men and women that have ever lived have endured great trials and have indeed grown great through their trials.

WHAT PAUL WON.

Some one quoting a remark of Bishop Andrews made in a recent sermon that "The man who has the Pauline spirit will have the Pauline success," says that it sounds well. It looks well in print and by many will be assented to without a question. But what was "Pauline success?" Crowded churches? Wonderful revivals? A mighty, triumphant ministry? Paul indeed did have great revivals and won large numbers of men to become Christians, but let us not forget that he won a good many other things which it would test our pluck to carry off with us. He won five floggings at the public whipping post. He won a beating on a number of occasions. He won being stoned until he was left unconscious. He won imprisonment and desertion and slander. And finally to cap it all he won a chance to lay his head over an executioner's block and have it severed from his body. Paul won great glory and a great crown which will be a joy in heaven forever, but he knows what David meant when he said, "My soul is among lions."

Now we all know what this means, to be beset by difficulties, and temptations, and sorrows, until it seems to us that we are in a very lion's den. It is not to harrow your feelings by recounting the deep sorrows and trials of life, that I have recalled this theme this morning, but rather to point the way out of the lion's den. For if you will read all this Psalm you will find, that though David starts in in the depths of gloom and seems to be lying on red hot faggots, with roaring lions crouching to spring upon him with hungry teeth and sharp claws, yet in the very act of pouring out his soul to God, the consciousness of God relieves him, and he closes his Psalm with an anthem of thanksgiving. The lions are still there, the nets still wait in the path to entrap his feet; the gaping pit is still open; wicked men whose teeth are spears and arrows, and slanderers, whose tongues are like sharp swords, still dog his footsteps, but he rises above it all, in the consciousness that God is above all, and over all, and that so long as his heart is fixed on God no real harm can come to him.

I have been recently re-studying one of the strongest pictures in human literature which deals with this problem of how the human soul shall get out of its den of lions. I mean Robert Browning's "Saul." Many of you have read it, and it will repay all of you to read it many times. Saul is among lions; he is in the depths of despair, and fearing for his very life, his officers have sent for David, David the young shepherd poet, the young man with the harp, and with a soul of music, and the chief officer meets him on his approach with rapturous welcome.

"Said Abner, 'At last thou art come! ere I tell, ere thou speak,
Kiss my cheek, wish me well!' Then I wished it, and did kiss his cheek.
And he: 'Since the King, O my friend, for thy countenance sent,
Neither drunken nor eaten have we; nor until from his tent
Thou return with the joyful assurance the King liveth yet,
Shall our lip with the honey be bright, with the water be wet.
For out of the black mid-tent's silence, a space of three days,
Not a sound hath escaped to thy servant, of prayer nor of praise,
To betoken that Saul and the Spirit have ended their strife
And that faint in his triumph, the monarch sinks back upon life.
Yet now my heart leaps, O beloved! God's child with his dew
On thy gracious gold hair, and those lilies still living and blue
Just broken to twine round thy harp-strings, as if no wild heat
Were now raging to torture the desert!'"

Then David knelt down to the God of his fathers and humbly prayed for help. The prayer ended he ran to the tent door of the king and went in on his message of mercy and

helpfulness. He began to sing of the beautiful in nature and in life. He played the melodies of the hills and fields and herds, that were so dear to that shepherd nation. Says David:

Then I tuned my harp—took off the lilies we twine round its chord
Lest they snap 'neath the stress of the noontide—those sunbeams like swords!
And I first played the tune all our sheep know, as, one after one,
So docile they come to the pen-door till folding be done.
They are white and untorn by the bushes, for lo, they have fed
Where the long grasses stifle the water within the stream's bed;
And now one after one seeks its lodging, as star follows star
Into eve and the blue far above us—so blue and so far!

Saul listened in silence that was stark, blind and dumb. The music, sweet though it was, did not reach the depths of agony in the soul of the tempted and troubled man. David changes the tune—

Then the tune for which the quails on the corn-land will each leave his mate
To fly after the player; then what makes the crickets elate
Till for boldness they fight one another; and then, what has weight
To set the quick jerboa a-musing outside his sand house.

But the music which charmed the birds and which told of the life of all the gay creatures of nature had no charm for the haunted soul of the king. Then David turned to the life of man and sought to win the king by the varied experiences of his fellowmen.

"Then I played the help-tune of our reapers, their wine-song, when hand
Grasps hand, eye lights eye in good friendship, and great hearts expand,
And grow one in the sense of this world's life. And then, the last song
When the dead man is praised on his journey— 'Bear, bear him along,
With his few faults shut up like dead flowerets! Are balm seeds not here
To console us? The land has none left such as he on the bier.
Oh, would we might keep thee, my brother!' And then, the glad chant
Of the marriage—first go the young maidens, next, she whom we vaunt
As the beauty the pride of our dwelling. And then, the great march
Wherein man runs to man to assist him and buttress and arch
Naught can break; who shall harm them, our friends? Then, the chorus entoned
As the Levites go up to the altar in glory enthroned.
But I stopped here: for here in the darkness Saul groaned.

Neither the song of the woods, of the reapers, the funeral hymn, the wedding song, nor the chant of the Levites at worship could rouse Saul. Neither the beauty nor the interest of human life can help the poor king weighed down and depressed in the depth of life's melancholy.

Again David changes the music, and this time he sings of the pleasure of manly strife and success. He sings of the joy there is in work accomplished and in glory achieved. With enthusiasm he bursts forth

Oh, the wild joys of living! the leaping from rock up to rock,
The strong rending of boughs from the fir-tree, the cool silver shock
Of the plunge in a pool's living water, the hunt of the bear,
And the sultriness showing the lion is couched in his lair.
And the meal, the rich dates yellowed over with gold dust divine,
And the locust-flesh steeped in the pitcher, the full draught of wine,
And the sleep in the dried river-channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life, the mere living! How fit to employ
All the heart and the soul and the senses forever in joy!
Hast thou loved the white locks of thy father, whose sword thou didst guard
When he trusted thee forth with the armies, for glorious reward?

* * *

And the friends of thy boyhood—that boyhood of wonder and hope,
Present promise and wealth of the future beyond the eye's scope—
Till lo thou art grown to a monarch; a people is thine;
And all gifts, which the world offers singly, on one head combined!

And yet with all this David fails to comfort the king. And so he nerves himself for still a higher flight of song and sings to him of the glory of fame. He tells the king that his name shall live forever in the history of the country; he shall have a splendid tomb, and the great shaft that rises above it shall be graven with mighty deeds, and he shall be loved and reverenced forever. He calls upon Saul to take a long draught of soul-wine and

Look forth o'er the years!
Thou hast done now with the eyes for the actual; begin with the seer's!
Is Saul dead? in the depths of the vale make his tomb—bid arise
A gray mountain of marble heaped four-square, till, built to the skies,
Let it mark where the great First King slumbers; whose fame would ye know?

Up above see the rock's naked face, where the record shall go
In great characters cut by the scribe. Such was Saul, so he did;
With the sages directing the work, by the populace chid—
For not half, they'll affirm, is comprised there! Which fault to amend
In the grove with his kind grows the cedar, whereon they shall spend
(See, in tablets 'tis level before them) their praise, and record
With the gold of the graver, Saul's story—the stateman's great word
Side by side with the poet's sweet comment. The river's a-wave
With smooth paper-reeds grazing each other when prophet-winds rave:
So the pen gives unborn generations their due and their part
In thy being! Then, first of the mighty, thank God that thou art!

Even this great appeal to Saul's ambition and love of fame and power does not rouse the king from that deep den of misery in which his lions are tormenting him. Then David is illuminated in mind and heart with a new truth. He sings of a new life, a life renewed, a life seized hold upon by divine power and lifted up out of the mire of sin and doubt, and given a glory hitherto unknown. And now he sings to Saul of the God who will

Interpose at the difficult minute, snatch Saul the mistake,
Saul the failure, the ruin he seems now—and bid him awake
From the dream, the probation, the prelude, to find himself set
Clear and safe in new light and new life—a new harmony yet
To be run and continued, and ended—who knows?—or endure!
The man taught enough by life's dream, of the rest to make sure;
By the pain-throb, triumphantly winning intensified bliss,
And the next world's reward and repose, by the struggles in this.

And thus it was that David lifted Saul out of his den of lions. It is the music of the new life, the spiritual life, the immortal life, the consciousness that the battle with lions here has something to do with fitting us for the flight with angels yonder, that can nerve us, and make us strong to endure, and cause us to rejoice with David in the midst of life's sorrows and persecutions. No man, no woman, can keep a brave and cheerful heart amidst the roaring lions of earth unless the sky above has flashing into it the sunshine of eternity. All the beauty of nature, all the exultation and pleasures of living, all the more intoxicating joys and achievements of ambition, all the glory of fame and power, these are not enough to give a man triumph over the lions of sorrow, of temptation, of disappointment that beset him in this world. We must have the conviction that this life is only the prelude to another life, only the vestibule to a more glorious career. Christ came to make us sure of that life; he came that we might have life and that we might have it more abundantly. Browning's great faith that made it possible for him to sing this song of "Saul" is a faith in Jesus Christ. The difficulties and troubles of life, the shadows of death, the mysteries of the future, were all aglow with a wonderful brightness to the great poet, because he saw them all in the "Light of the knowledge of the glory of God in the face of Jesus Christ." Christ revealed to him a God willing to suffer for his children if he might save them. Listen to David's nobler song:

Would I suffer for him that I love? so wouldst thou—so wilt thou!
So shall crown thee the topmost, ineffablest, uttermost crown—
And thy love fill infinitude wholly, nor leave up nor down
One spot for the creature to stand in! It is by no breath,
Turn of eye, wave of hand, that salvation joins issue with death!
As thy Love is discovered almighty, almighty be proved
Thy power, that exists with and for it, of being Beloved!
He who did most, shall bear most; the strongest shall stand the most weak.
'Tis the weakness in strength, that I cry for! My flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

This then is my message that the only way to live cheerfully and triumphantly in this life of temptation and trial, is to live conscious of the nearness of God in Christ Jesus. The saintly McCheyne was accustomed to say to his people: "For every look you give within at yourself, give ten looks without at Jesus Christ."

LIBBY PRISON DOXOLOGY.

A man who was for a long time shut up in Libby prison says, that they used to console themselves by frequently singing the doxology, "Praise God from whom all blessings flow." Day after day they saw comrades passing away and their numbers increasing by fresh, living recruits for the grave. One night, about 10 o'clock, through the stillness and the darkness, they heard the tramp of coming feet, that soon stopped before the prison door until arrangements could be made inside. In the company was a young Baptist minister, whose heart almost fainted as he looked on those cold walls and thought of the suffering inside. Tired and weary, he sat down, put his face in his hands and wept. Just then a lone voice of deep, sweet pathos, sung out from an upper window,

"Praise God, from whom all blessings flow,"

and a dozen manly voices joined in the second line,

"Praise him, all creatures here below;"

and then by the time the third was reached more than a score of hearts were full, and these joined to send the words on high,

"Praise him above, ye heavenly host;"

and by this time the prison was all alive and seemed to quiver with the sacred song, as from every room and cell those brave men sang,

"Praise Father, Son and Holy-Ghost!"

As the song died out on the still night that enveloped in darkness the doomed city of Richmond, the young man arose and happily began himself to sing:

"Prisons would palaces prove,
If Jesus would dwell with me there."

How to Get Rich.

"Rich in faith."—James 2: 5.

TREASURES AT HOME.

An Arabian guide once told Russell Conwell this story: There lived on the banks of the Indus river an ancient Persian by the name of El Hafed. From his beautiful and comfortable cottage on the hillside, he could look down upon the gleaming river, and out over the glorious sea. He was a man of wealth. His fields and orchards yielded plentifully, and he had money at interest. A beautiful wife and lovely children shared with him the joy of a happy home.

One day there came to the cottage a Persian priest. That priest sat down with El Hafed and told him how diamonds were made. "If you had a diamond," said the old priest, "as big as your thumb, you could purchase many farms like this, and if you had a bushel, you could own the whole country."

That moment El Hafed became poor. All his possession seemed to lose their value, as the feeling of discontent filled his soul. He said: "I must have a mine of diamonds. What is the use of spending one's life in this way, in this narrow sphere? I want a mine, and shall have it!"

That night he could not sleep. Early the next morning he went to the priest and asked where he could find those diamonds. "If you want diamonds," said the priest, "go and get them." "Won't you please tell me where I can find them?" said El Hafed. "Well, if you go and find high mountains, with a deep river running between them, over white sand, in this white sand you will find diamonds."

The enthusiastic, restless, and dissatisfied farmer sold his farm, took the money, and went off in search of diamonds. He began down through Egypt and Palestine. Years passed while he was pursuing his useless search. At last he went over through Europe, and, one day, broken-hearted, in rags, a hungry pauper, stung with humiliation, and crushed by his bitter disappointments, he stood on the shore of the Bay of Barcelona. He looked at the big waves as they came rolling in, and listened to the whisper that invited him to peace, and, in the moment of despair, threw himself in and sank, never to rise again.

The man who purchased El Hafed's farm, led his camel out one day to the stream at the edge of the garden to drink. While the camel buried his nose in the water, the man noticed a white flash of glittering, glistening, sparkling something at his feet. Out of curiosity, he reached down and picked up a black stone with a strange eye of light in it, which seemed to reflect all the colors of the rainbow. He took the curiosity to the house and laid it on the mantel, and soon forgot all about it.

One day this same old priest came to visit El Hafed's successor. He noticed the flash of light from the mantel and sprang toward it in amazement, and exclaimed: "Here is a diamond! Has El Hafed returned?" "Oh, no, that is not a diamond. It is a stone we found out in the garden." "But I tell you that is a diamond," and the two men went out in the garden and stirred up the white sand, and there came up in their hands beautiful diamonds, more valuable than the first.

This is all historically true. It was the discovery of the wonderful mines of Golconda, and the founding of the line of Great Moguls. The guide swung his cap and said, "Had El Hafed remained at home and dug in his own garden, he would have been the wealthiest man of his time, and the most honored."

The application of the story is not hard to see. The greatest riches the world holds are those spiritual diamonds which lie undiscovered and undeveloped in every human heart. The possibility of faith is man's greatest wealth, and we need not go away from home to find it.

AN ECONOMIZING SOUL.

The poorest men in this world are by no means always the men who have no money. The poorest are those who have no faith, and who do not know how to explore the spiritual possibilities of their own souls, nor how to draw upon those reserves of faith which which God has put within the reach of his children. I heard not long ago of a negro who went west and took up land. His land rose in value, and his friends helped him to sell it, and went with him to deposit his ten thousand dollars in the bank. The cashier asked if he did not want some of it to use now. "Wall, yes," said the old colored man. "I reckon

I'll take two dollars and a half." That's the way a great many men and women are doing with reference to the great spiritual wealth which God has made it possible for us to check against for the real luxury and comfort of our souls. The Bible is the Book of Faith. It is a check book on the Bank of Heaven. It is impossible to read the Bible reverently and lovingly and to pray and meditate over it, without our faith increasing. He was a shrewd philosopher who said, "Faith cometh by hearing, and hearing by the Word of God." When we put our Bibles aside to gather dust on the shelf, and are in too great a hurry for family worship, we may get rich in dollars, but we shall be bankrupt in the far more valuable spiritual riches which make men or nations truly great. Howard B. Grose has written a poem entitled

"WHAT'S THE MATTER?"

which goes straight to the heart of our theme, and ought to do us good.

Men are making deep researches
To discover, if they may,
What's the matter with the churches,
Why so many stay away;
Why so much degeneration,
Dereliction, and decay;
What is wrong with civilization
In this scientific day.

Do you really want to know it?
I can tell you, if you do;
And experience will show it
To be lamentably true;
We've put commerce in the saddle,
And religion on the shelf;
While the few still stand for piety,
The many go for pelf.

Souls are bought and sold for money,
Everything is up for gain;
Honor, love, good faith, and justice
All are smirched with yellow stain;
He who gets most is the smartest,
Though he trample on the slain;
Honesty is labeled "folly"
Where King Mamman has his reign.
What's the matter with the churches,
Cities, homes—with life itself?
We've put commerce in the saddle,
And religion on the shelf.

Nations disregard their pledges;
Commerce holds them in its grip,
As it drives its golden wedges
Through the rights of ownership,
And by right of might superior
Smites the helpless on the hip;
Killing, pillaging, and wronging—
With religion on the lip!
What's the matter with the churches,
Christian nations, man himself?
We've put commerce in the saddle
And religion on the shelf;

God forgive the mammon-hunters
Who disgrace the Christian name,
Who for greed have stained the nations
Deep with infamy and shame!
God forgive the recreant peoples
Who permit such things to be!
God of Right, have all thy children
Unto Baal bowed the knee?

Shall not Christians rise for justice,
Honor, right, and equity?
Have we sold for Mammon's pottage
Our blest birthright of the free?
What's the matter with the churches?
Nay, that's not the question now;
Take it home—Lo, God and Mammon!
Unto which one do you bow?

What's the matter with the churches?
Rather, matter with yourself!
We've put Commerce in the saddle,
And religion on the shelf.
While the few still stand for piety
The many go for pelf—
That's the trouble with the churches,
Nations, neighbors, and yourself!

God increase the few to many,
Make them faithful to Himself;
Place Religion in the saddle,
And keep commerce on the shelf,
Then shall shine the Christian nations
With the glory of the Cross;
Then shall cease abominations,
Sin alone shall suffer loss.
Naught the matter with the churches;
Man shall gain his nobler self,
When religion's in the saddle,
And the Devil's on the shelf.

Men and women who are born to die, and who can enjoy this world's wealth but for a brief season at the best, and that under many limiting conditions, rob themselves of the best there is of life when they allow their lust for material things to interfere with obtaining the riches of that divine fellowship with Jesus Christ which will continue not only in this world, but will grow brighter and more comforting as death approaches, and have its full fruition and blessedness in the world to come.

INDIAN LEGEND OF NIAGARA.

There is an old legend that clings about Niagara. They tell us that in the olden time among the Indians, it was the custom to offer a sacrifice yearly to the great spirit of the mighty falls. They thought they caught glimpses of the great spirit in the mist that rises, and in the marvellous lunar rainbow that is seen when the moon shines, to hover over the edge of the falls. The sacrifice sought was the most gentle and beautiful girl of the tribe. She was chosen by lot. One year the lot fell on the only daughter of a chief whose wife was dead. He showed no sign of surprise or sorrow, but inwardly his grief was intense. Life without his only child was empty. Moreover, she would be so alarmed and horrified at the fate that awaited her. The yells and shouts of the men might drown her cries and

tears. The flowers that decked her canoe-coffin were bright, but the dizzy depth of the terrible cascade was appalling. Her father, where is he? What, not one last look, ere she is pushed out into the foaming rapids! She has not a paddle to help even to steer her canoe, and to clear her of the sharp projecting rocks. But her father soon comes near. Just from beneath some branches of a huge tree a canoe shoots out. Her father is in it. He smiles, and with terms of endearment, cheers the affrighted little soul. He gets quite close to her, and, holding her hand, sweeps onward himself to death with her. Love triumphs. Love upheld. Love joined hands, and yet, his great love could not save her from the disaster. He could only die with her. But Jesus Christ is infinitely more than that to the Christian. True, he cannot save us, one by one, in our lot, from going over the cataract of Death, but he can not only go with us, but carry us safely through the seething waters beyond the cataract and the mist, and the whirlpool that makes men fear, and bring us out safely into the heaven beyond. Christ has himself gone down to death, and come up again in triumph, and he has promised that when our time shall come, he will come to receive us unto himself, and shall introduce us into our heavenly home. Is not the man or the woman who has entered into that faith and fellowship of Jesus Christ rich? Yes, indeed, and the man who lives in a palace, and rules a kingdom, and yet has not that faith, is poor in contrast to the humblest workingman who has it.

The Special Phases of Christianity Demanded by the New Century.

The first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.—Ezekiel 10: 14.

Out of all this wonderful vision of wheels and cherubim, of wings and living creatures, I seize upon a single illustration to suggest my theme. All the vision resolves itself into one picture for our purpose. For us there is one great wheel, the wheel of advancing civilization, always turning, forever and forever in a whirl In the midst of this there is a living creature, the Christian religion, which is seeking to master and control the civilization of the world. And this living creature, Christianity, has four faces. I see in them the four special phases of Christianity which the world needs in this new century upon which we are entering.

If we are to follow the faces in their order we must first note that there is great need in our time for a thoughtful Christianity. I follow John Milton's lead, and interpret the face of the cherub to mean the face of thoughtfulness or contemplation. In his poem, II Penseroso, he sings:

"But first and chiefest, with thee bring
Him that yon soars on golden wing,
Guiding the fiery-wheeled throne,
The Cherub Contemplation."

There is a great need today to lay emphasis on a religion that has a deep current. The two extremes where we are most in danger in our religious life is a religion which is only theoretical, in which the head only is concerned, and on the other hand, a religion that is entirely emotional, which depends and lives upon the feelings. Both are dangerous. No religion of the head, simply, can ever master and enrich a human life. The real power of control is in the heart rather than in the head. And yet a religion that is only emotional, that has no intelligent consideration to sustain it, is likely to be only temporary. What we need is a religion which conquers not only the head but the heart. Paul was a great example of the powerful and victorious Christian for all ages. A man with a clear head, who was always ready to give a reason for the hope that was in him, and yet a man of large heart, of generous sympathies, who could pour out his soul to a runaway slave, or lie on his back and sing psalms and shout glory at midnight in a dungeon. In Paul you see a marvelous illustration of a man whose Christianity ran in a deep, strong, full current of divine life. His thought, his feeling, every stream of life joined in the one great current of his Christian career. We need such Christians in the world today. The Christianity that is only intellectual will gain no real power over the masses of men. We must have a religion where the head joins with the heart in seeking to conquer the world for Christ. Modern Christianity must recall some things, I am sure, before we can have the spiritual contemplation which we need. We must have our secret prayer as the fathers did; there must be a family altar in every Christian home; the emphasis must be laid upon religion in the home and on the cultivation of deep and earnest personal piety. The fires of Christianity will burn anew when we can say like David, "While I was musing the fire burned." There are deep visions of spiritual things that can only come to the heart which muses and meditates.

FANNY CROSBY'S SIGHT.

Francis Ridley Havergal, when somebody asked her who our own Fanny Crosby was, replied, "She is a blind lady whose heart can see splendidly in the sunshine of God's love." And in her song which she sent to Miss Crosby she brings out the thought very clearly. She says:

Oh, her heart can see, her heart can see!
And its sight is strong and swift and free.
Never the ken of mortal eye
Could pierce so deep and far and high
As the eagle vision of hearts that dwell
In the lofty, sunlit citadel
Of Faith that overcomes the world,
With banners of Hope and Joy unfurled,
Garrisoned with God's perfect peace,
Ringing with paeans that never cease,
Flooded with splendor bright and broad,
The glorious light of the love of God.

Her heart can see, her heart can see!
Well may she sing so joyously!
For the King himself, in his tender grace,
Hath shown her the brightness of his face:
And who shall pine for a glow-worm light
When the sun goes forth in his radiant might?
She can read his law, as a shining chart,
For his finger hath written it on her heart;
She can read his love, for on all her way
His hand is writing it every day.
"Bright cloud" indeed must that darkness be
Where "Jesus only" the heart can see.

Her heart can see! Her heart can see,
Beyond the glooms and the mystery,
Glimpses of glory not far away,
Nearing and brightening day by day;
Golden crystal and emerald bow,
Lustre of pearl and sapphire glow,
Sparkling river and healing tree,
Ever green palms of victory,
Harp and crown and raiment white,
Holy and beautiful dwellers in light;
A throne, and One thereon, whose face
Is the glory of that wondrous place.

The second face is "the face of a man," which may suggest to us that the Christianity of our time needs to be intensely human and make much of the brotherhood of man. Nothing human must be uninteresting to modern Christianity. No man must be so high or rich or powerful that we shall not measure him by, and demand from him obedience to the standards of righteousness set up by Jesus Christ. No man has sunk so low into poverty and sin and misery, no man is locked in dungeon cell so dark, but we must follow him with the sympathy and the divine compassion of Jesus Christ our Lord. We must hold out to him the same hope that Christ offered to lost men and women in his own time. We must see the possible brother and sister of Jesus Christ in every man and woman we meet. However long they may have sinned against God's mercy, and however disappointing they may be, we must recognize the fact that they are our brothers and sisters, that Jesus Christ is as much interested in them as he is in us, and that it is not only the supreme duty but the supreme privilege of our lives to make Christian brotherhood real to the people who need it most.

Modern Christianity must accept the fact that we are peculiarly our brother's keeper. We must not shirk our opportunity to protect the poor and hold out a guiding hand to the weak, by turning over the great forces of government to corrupt and wicked hands. We must realize more clearly that impure water, careless or corrupt food inspection, improper sanitary conditions, a careless or a criminal police, unjust taxation, all press most sorely on the backs of the poor and the weak who are the peculiar wards—nay, use a kindlier word—the younger brothers and sisters of modern Christianity. The church of Jesus Christ must have a sympathetic ear for every cry that comes from the tenement house, for every cry from the weak, the sick, and the overburdened of every kind. We must not, we dare not, have ears that are only ready to listen to the rich and the strong, while the toiling masses cry out in vain for a hearing. Christianity is not to be partisan, but it is to be brotherly. The rich man and the poor man are our brothers and we must deal as justly and sympathetically with the one as the other. We must bring each of them into the fellowship of our great Elder Brother, Jesus Christ. I am sure that what is needed today to catch the ear of the world and attract the eye of humanity is to make our modern Christianity intensely human, stretching out a brother's warm hand, speaking the word of comfort and of fellowship, breaking down caste and class, and bringing Christ in our own selves into close, hand-to-hand, elbow-to-elbow, face-to-face, heart-to-heart, human fellowship.

Then there is "the face of the lion." That can only mean that our Christianity must have the courage of its convictions. The church has never made anything by pulling down her standards of righteousness. A superficial Christianity, which makes no claims and no demands upon human life that are higher than those of the world, will have no influence, and nobody will respect it. If we are to have a mighty influence on this generation, which will help to destroy the works of the devil and set up the kingdom of God with its peace and good will to all men, we must have the face of a lion. Christianity must drop the tone of apology for its existence. Man belongs to God and not to the devil. Christianity is not an interloper trying to proselyte a man away from what is the natural and normal course of his life. Holiness is the natural atmosphere for the human heart. No man will ever have perfect peace and contentment of soul, no man will ever rise up to do the noblest deeds that are possible to him, until he breathes that atmosphere. Sin is an invader, and all the wickedness there is in the world is an invasion of the evil one. Christianity must stand on its rights. Every human soul belongs to God. Every man and woman in the world has been ransomed and redeemed by the precious blood of Jesus Christ. The saloon, the brothel, the gambling hell, and all these roystering camps of the devil are invasions in God's world. The church of Jesus Christ stands in the modern city the righteous fortress of the Most High, and we are here not to stand on the defense, not to sit down behind the walls that our fathers built and sing "Hold the fort," but to be an aggressive army of conquest. We must make war, stern and hot, upon everything which lays a polluting and destroying hand upon the sons and daughters of God. The church must make no peace with the hosts of the devil. There must be no truce between us and the liquor traffic. Modern Christianity must patch up no compromises and carry no white flags of truce in dealing with the institutions that prey upon the bodies and the souls of men and women. We must share the fate of Jesus Christ in the world. We must tell the truth about Jesus. We must live the truth about Jesus, and if that is unpopular, then with the lion-face we must endure unpopularity until, in the strength of God, we conquer. Better a thousand times to be temporarily defeated as a lion, honestly and bravely standing for righteousness, than to be fed like a jackal on the miserable refuse flung to cowards that desert their Lord. A brave Christianity,

with the kind of courage that has been illustrated in every triumphant day of the faith, would conquer the modern world for our divine Lord and lift cruel burdens from the shoulders of suffering men and women.

And then there is "the face of the eagle," which must suggest to us the upward look and the hope which dares to believe that everything good enough to be true in God's world can be true to the children of God. Humanity must go onward. "In we are, and on we must." We must not gauge what we are to do for Christ in the future by what we have done in the past. There are better days to come. Like the eagle, we are to soar above the mountains, we are to shout exultingly in the face of the sky, we are to bathe ourselves in the warm sunlight of the glorious upper air. We must not think for a moment that because a vicious and evil institution is old and gray with antiquity that therefore it is forever to thwart God's purpose and block the wheels of righteousness. No, indeed; we must have the face of the eagle, we must realize that we live in an age of wonders and of miracle-work. This is not the age of the ox team or of the canvas-backed prairie schooner, when news goes by four-horse stage or sailing vessels. This is the age of the palace car and the lightning express train, the age of the telephone and the cable and the steam ferry, the age of the automobile and the X-rays. It must not be expected that moral movements are to crawl with snail-like sluggishness in such an atmosphere as we are breathing today. It is a time when every good thing is possible, a time when no wrong can hide in the dark very long, a time when the electric light of investigation and research is hunting out the hidden things of darkness, making it possible for wrongs to be righted and iniquity to be destroyed with a swiftness that was never possible before. Let us thank God and take courage. Every invention, every gain in power to use the natural world, helps on the mission of Jesus Christ. Christ's mission is the salvation of men and women in body and mind and heart, in home and business and government, and everything which quickens the possibility of every man knowing every other man's need, which lengthens the arm of the strong to reach afar to bring help and protection to the weak, is opening the path for Christ and hastening his divine victory among men. The railroad, the telephone, the cable, the newspaper—all of these are helpers of the divine evangel in that they make it impossible for wickedness to hide or for any man long to suffer unheeded by the Christian heart of the world. Let us, therefore, with a devotion thoughtful and earnest, go forth in fellowship with Jesus Christ to minister to all human needs. With lion-like courage and eagle-eyed hope let us battle and conquer in the name of our Lord.

A Society Tragedy.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. —Matthew 25: 10-12. ✓

This is a story of social life of long ago. It is romantic enough. It is a wedding night in a large social circle. The marriage ceremony has been performed. The bride and bridegroom are now about to proceed to their own house, which is to be their future home. In that old time, before street lamps were known, a night wedding meant a torch-light procession through the streets and a most picturesque and interesting scene. One company of five girls have accompanied the bride as she has gone forth from her childhood's home, and now as they turn their faces toward the home of the bridegroom, five other girls wait to welcome them. As often happens nowadays, the ceremony is delayed, some of the guests, perhaps, coming from another town are late in arriving, and one thing and another interferes, until the girls, watching with their lamps to go out to meet the bridegroom and welcome the wedding party to the new home, become tired and fall asleep. It was well nigh midnight when at last the flaring torches preceded the happy party down the street and the cry rang out, arousing the sleeping girls, "Behold, the bridegroom cometh; go ye out to meet him!" Every girl was on her feet in a moment, sleep vanished like magic, and each one turned to her lamp to see that it was well trimmed and the flame bright for the welcome. Then for the first time five of them discovered that in the multitude of other affairs during the day they had entirely forgotten to see to it that their lamps were well filled with oil. And now they have gone out. What can they do? Each girl turns to her neighbor whose lamp is burning and says, "Let me have some of your oil. Mine has gone out. I forgot to fill it." But the girls with the burning lamps, who have been careful and prudent, now hold up their vessels and show that they only have oil enough for themselves, and that if they should undertake to divide it none of the lamps would burn. And so, leaving the five wise virgins with their lamps trimmed and ablaze, ready to go forth when the procession arrives, the five foolish, careless girls turn and run down the street, hunting for a shop that is still open, that they may get oil. But every shop is closed. At last they pound on the door until they awaken a grumbling man, and they buy a little oil for their lamps. Then they come back and knock at the bridegroom's door, which is now closed. When there is no answer they shout aloud, saying, "Lord, Lord, open to us." But the bridegroom feels that they have treated him and his wedding with great discourtesy and disrespect, and that their neglect reveals an absence of regard and care for his feelings, and so now he refuses to recognize them as his guests and replies, "I know you not."

Christ applies this story directly to himself, and urges his disciples to live daily in an alert attitude, always with their lamps trimmed and burning like unto those who watch for their Lord. No man can tell when this life of probation on earth will come to an end, and it is

of infinite importance to us that we leave nothing undone which we feel must be done before we die. We must ever live so that if Christ calls us we shall be ready. Jesus says, "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."

Here is a solemn question for us. Are you ready to meet Christ in judgment if he calls you tonight? That is a perfectly pertinent and wise question. It is something that is likely to happen tonight, or at any time, and we are never safe to go for an hour or a moment without that readiness. We are ready if we have received the forgiveness of our sins through obedience to Christ, and are living in harmony and peace with him. Is that true?

A CONVERTED CHRISTIAN.

A little English girl was asked by a lady what kind of a man a certain relative of hers was, who had befriended her in great need, and was finally asked if he were a Christian. To this the little girl responded with enthusiasm, "Yes, ma'am, he is a converted Christian, that's what he is."

That little girl, small as she was, had somehow got it into her head that one might be a mere formal, theoretical Christian without being really converted. But we are not ready to meet Christ in judgment unless we have been converted. Jesus himself has said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." How is it with you? Is your life so intensely Christian that if those who know you were asked whether you were a Christian or not, they would speak out with the enthusiasm and confidence of this little girl, "Yes, he is a converted Christian, that he is."

But some of you have not yet confessed Christ at all. Here is your message. If those who have started on the way but have not yet become rich in Christian experience, not come into that fellowship with Jesus Christ which feeds each day's life with heavenly oil as a reservoir of a lamp feeds the burning wick, if it is necessary to appeal to them to make sure of their readiness to meet Christ, how important that I should remind you that you are without God and without hope in the world. How utterly without excuse you would be if Christ should come and call you and find that you had made no preparation whatever to meet him in peace.

There is a peculiar message here to the backslider, to you who once had oil in your lamp, so that it burned with a bright flame, so that you rejoiced in daily communion with your Savior. The Bible was a precious book to you, full of comfort and support. You rejoiced in the prayer meeting, you delighted in the testimony meeting. Wherever Christ was, and wherever men and women were talking about him in love and sympathy, there you rejoiced to be. But as the time went on you were drawn away after the things of the world, and finally you were lulled to sleep and the things of Christ lost their interest to you, and now tonight when I confront you with the cry of the text, "Behold, the bridegroom cometh; go ye out to meet him," you awaken to the fact that there is no oil left in your lamp. Your Christian experience is a poor burned out thing. As the oil dies out the wick sputters and smokes awhile, and then utterly dies for lack of nourishment. So it was when your Christian life died. You ceased to feed it with prayer and Bible reading and Christian service. You ceased to do anything for the Lord, and the oil was used up, and so you are now without any real hope in Jesus Christ. Your name may still be on the church book, but all the devotion and love for Christ that was once in your heart has died out. What are you going to do about it? How are you going to greet your Lord? Will you take that poor old empty lamp up to him at last and say, "Let me in, I did light my lamp. I filled it once and it burned brightly, but it burned out and I forgot to fill it. Let me in." Christ has told us what the answer will be. I beg you not to wait for the judgment to see that answer confirmed. Jesus says that the answer will be, "I know you not." Once you were known to the Lord, but you treated him with discourtesy and contempt. You turned your heart away from him and gave your attention and your admiration to his enemies. O backslider from God, come back to your Lord, and in humble repentance and faith see that your lamp is filled again at the mercy seat.

This is a wonderfully impressive story as illustrating the awful sin of neglect. It was not a set, malicious purpose on the part of these five girls to show disrespect to the bridegroom by going to the wedding without any oil in their lamps. They all had a sort of general idea that they would be ready and well equipped when the time came. But down at the heart there was indifference as to the wishes of the bridegroom, and so not caring very much about it, not being deeply interested in the matter, it was easy enough to neglect it. And I call your attention to the fact that neglect in this case, as indeed in every case, has exactly the same result as a malicious purpose to do evil. To neglect an education means to grow up in ignorance just as surely as if a man set himself in malice against books and learning. To neglect to come into the warmth of the house means to leave yourself unsheltered to the cold and the storm. To neglect your friend means to hurt the feelings and wound the heart. So to neglect the "great salvation," which Jesus Christ has purchased for you with his own blood, means not only to wound his heart, and insult his tenderness and devotion, but it means that your soul will be left without refuge in the day of death and at the judgment seat of Christ.

Our story tonight ought to arouse us all to action. Every Christian among us who is seeking day by day to keep the lamp trimmed and burning ought to be aroused to deeper consecration, to more intense earnestness, that we may by our example and influence not only be constantly ready to meet our Lord at his coming, but that our being awake and

quick to do our duty may have its effect to arouse others from their slumber. There is a world of meaning in those words of Paul, "Look not every man upon his own things, but every man also on the things of others." We ought to think of our neighbor's spiritual life. If we see his light burning dimly, we should not call attention to it in a critical way to discourage him, but seek by a bright light in our own window and by loving sympathy to awaken him to his danger.

If your light has once burned but is now dark, surely this is God's call to you to fill your lamp again ere it is too late. After the door is shut is no time to go to buy oil. Why put your soul in jeopardy by living another hour in your cold and backslidden position? Return from your wanderings, repent of your backsliding, pray God for forgiveness of your sins, and pledge him your service anew tonight!

But it may be that I speak to some one greatly discouraged. Life is heavy with sorrow, sin has grown strong and powerful, the way seems dark, and you do not know how, beset as you are, to find Christ and salvation. What is the message to you? I will tell you. Do the simple thing which you can do. Do the thing which anybody can do. Say, "God be merciful to me a sinner." Break with your sins by coming to Jesus. He has promised to see you through. Put him to the test.

NEED FOR BIBLE STUDY.

The disgraceful ignorance of the Bible on the part of the young people who are being trained in the colleges of the land has lately been emphasized in various ways. President Thwing's experiment with the college students over whose education he presides has perhaps been most influential in attracting attention to the state of things at present existing. Dr. Thwing, suspecting that the knowledge of his students was a little defective, prepared an Examination paper with twenty-two simple Biblical allusions, from Tennyson's poems, which he submitted first to his own students at Cleveland, and later to the Freshman class of a woman's college in the East. The allusions were to most familiar things, such as the manna in the wilderness, the striking of the rock, the branding of Cain, Jepthah's daughter, Jacob's struggle with the angel, the miracle of Cana, the crown of thorns, and the angel of the tomb. Yet not half the answers were right. Forty out of eighty-five persons examined knew nothing of the story of Esau or of that of Ruth, and sixty had never heard of "Joshua's moon in Ajalon."

These students, judging from the affiliations of the institutions, were presumably from Christian families and had been instructed in the Sunday-school, in short, had come under the best Christian influences in the land. Now if such ignorance exists among the best, how must it be among the worst? And what of the future? To take a low view, the Bible has been in the past the great source and inspiration of literary culture and power. What if it be dropped out? To take a higher view, the Bible as God's revelation of the way of salvation from sin has been the regenerating, transforming, and elevating influence in the world. How is the world to fare without it?

There is certainly urgent call for a new departure in Bible study.—Homiletic Review, Aug., 1901. See page 3.

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